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NOTES OF THE WEEK.

THE hope of peace between the United States and Spain has grown stronger during the week. Through the French Ambassador an approach has been made to the President on behalf of Spain, and we may now hope that an armistice during negotiations will prevent any further severe fighting, and that the end of the conflict may be near at hand.

DR. WASHINGTON GLADDEN, of Boston, spoke on Wednesday evening, in the Finsbury Park Congregational Church, on "Friendship between England and America." "The people of America," he said, "did not wish to combine friendship with England with enmity towards any other nation. Spain they wished to deprive of some of her power of oppression, but they bore no enmity to the Spanish people, and hoped that the result of this war would be not only freedom for Cuba but an enlargement of the liberties of Spain. Americans, it was true, were a mixed people, but the heart of the nation was essentially British. The great majority of their leaders, civil and military, were sprung from British soil; of twenty-four Presidents only one was of foreign extraction. But more important even than the tie of kinship was the fact that the constructive ideas of American civilisation were English. In the essential principles of civil life, England and America were the same, and their social and domestic life were closely akin. He was not pleading for any formal alliance; if the peoples were friends, the Governments would know how to help each other when the need arose. Deeper still lay the fact that they had the same moral ideals, bowed to the

same law of Christ, and were led by the same inspiring motives."

THE movement for a National Memorial of Mr. Gladstone has now taken shape, and in addition to the erection of monuments to the great statesman in London, Edinburgh and Dublin will include, it is hoped, a permanent building for the St. Deiniol's Library at Hawarden, which Mr. Gladstone founded, and to which he devoted so much attention in the closing years of his life. The library, as we have already noted, aims at assisting scholars of small means in the study chiefly of religious subjects. But to this end, as Mr. Gladstone was fully aware, other branches of human knowledge, and especially history and philosophy, are essential, and they also were kept in view in the formation of the library. The trust of the foundation contains the following passages :—

The religious *intuitus* of the institution will be conformity to the living spirit of the Church of England. . . . While the principles of the institution will be those of the historic Church of this country, and while the governing body will be appointed to work upon that idea, it is my earnest desire and full intention that the hospitality of the institution, and its conveniences and advantages, shall, as far as possible, be made available for persons beyond the pale of the Anglican Church, or even of the Christian religion. There would be an honourable obligation on their side to use the opportunities afforded them, not for purposes merely secular, but for religious obligation or service, and to respect in spirit as well as in letter the rules and usages of the place, with a corresponding obligation on the other side to uphold their personal religious liberty in the amplest sense, and to require of them nothing at variance with the rights of conscience.

THE name of James Ashcroft Noble is familiar to many of our readers outside the circle of those who were privileged to enjoy his acquaintance. He was a fair, judicious, and genial literary critic, and had no mean talent for elegant verse writing. For many years he was on the staff of the *Spectator*, and, after his removal to London, was connected with other leading papers. Unfortunately a career of prosperity that was opening to him then was cut short by death. For several years Mr. Noble resided in Southport, and was a member of the Unitarian Church, ministered to by the Rev. C. H. Well-beloved. A tablet has now been placed on the wall of that church, at the wish of his widow, "in loving memory" of her husband. The tablet, with its simple, tender inscription, fronts the pew in which both had so often worshipped together. The departure of Mr. Noble to London was sincerely regretted by the congregation that had so often been instructed by his literary attainments, and delighted by his gift of attractive public speaking.

A PLEASANT souvenir of the Rev. Robert Collyer's visit this summer is the little pamphlet "From the Anvil to the Pulpit," with a capital portrait on the cover. (Essex Hall. 2d.) It is a reprint with additions from the June calendar of Essex Church, which, again, was taken from a paper in the *Sunday School Helper* of 1896, arranged by the Rev. John Fox, of Hunslet. But the real author is Dr. Collyer himself, who tells in his own characteristic way the story of his early life, his schooling and bringing up, his hunger for books, his marriage, conversion, emigration, and entrance into the ministry in the States. On the cover is printed his well-known hymn "Unto Thy temple, Lord, we come," and a list of his books is added. We are glad to hear that Dr. Collyer is to preach at Wandsworth on the evening of August 7.

THE best record we have so far seen of the recent International Congress of the British and Continental Federation for the Abolition of State Regulation of Vice is in the *Woman's Signal* of July 21. The three days' Conference, commencing on July 13, was held in the Friends' Meeting House, Bishopsgate-street, and was attended by representatives from several continental countries, India and the United States. Mrs. Josephine Butler presided, with assistance from Mrs. H. J. Wilson, since the state of her health prevented her from taking a very active part in the business. Her presence was in itself a strength and inspiration to the meetings. The testimony of the late Right Hon. James Stansfeld was also not forgotten. At the twenty-ninth anniversary meeting of the Ladies' National Association, which was held in Exeter Hall, the Rev. Dr. Clifford moved a resolution re-affirming its absolute condemnation of the principle of State regulation, in whatever form and under whatever name it may be attempted to be revived. "There were those," he said, "who were anxious to undo the good work of a few years since, both in India and at home, but they could not have bad laws in India without the effect being felt in the Strand. Unless the leaders in the State did their duty in this matter the prosperity of England as a nation was doomed. He agreed that it was to women that they must look for leadership on this question, for they best understood the wickedness of these laws, when once explained to them and understood by them, and he urged them to come to the defence of the country."

THE evidence given before the Liquor Commission has been of great variety and interest. Among experiments in healthy control which have been described is the following by the Rev. O. Mordaunt,

rector of Hampton Lucy, Warwickshire, who said that he had been for twenty-two years proprietor of the village public-house:—

It had belonged to the late rector, who left it to the parish; the witness was the sole trustee. When it came into his hands he resolved to carry it on himself. He had now carried it on for twenty-two years with great success. Drunkenness had been reduced to a *minimum*; they very rarely had a case, and then not connected with the public-house. The manager had always been one of his own servants, either his coachman or his gardener. The man had the house rent-free, and whatever profit he could make on eatables and non-alcoholic drinks. The principles on which he laid stress were the elimination of the seller's interest in the liquor and the supply of wholesome beer; he would not say pure beer, because opinions differed on that point; but in the neighbouring villages a great deal of nasty stuff was sold and the general opinion of the villagers was that something was put into it. This was not so much done as it used to be. He sold no spirits, and had given up the spirit licence. People who wanted spirits bought them by the bottle from the grocer, whose carts delivered in the village, but having to pay 3s. or 4s. they were less ready to drink spirits than when they could send out for two or three pennyworth. In case of illness he provided the villagers with spirits from his own house. The abolition of the spirit licence was a very unpopular measure at first, but there was no grumbling now. With regard to the quality of the beer, he understood that the use of saccharum or glucose made from maize or other cereals was necessary in certain climatic conditions. Beer was better than it used to be. The profits of the public-house, which were about £80 per annum, all went back to the parish in some shape or other. He kept the regular hours and opened on Sunday. There were now eight or nine public-houses in the country conducted on the same system; but an extension of the system was impossible where brewers practically possessed the house.

AMONG the many records of quiet heroism in this country a place should be given to the memory of the driver and fireman of the Windsor and Paddington express, who died last week from the effects of injuries received at the post of duty. An accident to their engine, while the train was approaching Acton, enveloped them in steam and the burning contents of the fire box, but they did not flinch until they had shut off steam, and brought the train without further accident to a standstill. A correspondent of the *Daily News*, pleading that their widows and the five little children of the driver should not be forgotten, wrote as follows:—"We heard a great deal of Piper Findlater and the heroes of Dargai and Atbara. Are not these two men, who stuck to their post in the midst of frightful agony, to save the lives of others, worthy to rank with those who faced death on the battlefield? There is no doubt whatever that, if Driver Peart and his mate had leaped, they would have been saved, whilst the train would have rushed on to destruction; but they died at their post like true Englishmen, even though they wore the grease-stained driver's jacket, instead of the red coat of the soldier."

THE Rev. Edward White, who died on Monday last in his eightieth year, was a native of London, where, after studying at Glasgow and holding one or two short pastorates in the country, he ministered for thirty-seven years. He is best known as a strenuous upholder of the doctrine of "conditional immortality," which was fully

expounded in his book on "Life in Christ," which called forth much opposition in orthodox circles. He denied the doctrine of eternal punishment, declaring that there was no natural immortality for man, and only those who had the true faith in Christ survived. In 1886 Mr. White was elected chairman of the Congregational Union.

READERS of the *Christian World* will miss the long-familiar signature of "Christopher Crayon." Mr. James Ewing Ritchie died at Clacton-on-Sea, in his seventy-ninth year. A native of Suffolk, the son of a Congregational minister, he entered Coward College, at his father's wish, for the purpose of being a minister, but journalism was the profession of his choice. A career of no great worldly success left him unembittered, and he was a pleasant, gossipy writer to the last. The pen-name "Christopher Crayon" was first used by the late Mr. James Clarke of the *Christian World*, and was handed over by him to Mr. Ritchie.

THE LATE MR. R. H. HUTTON ON "GOD AND THE SOUL."

In the Introduction to the new and cheaper edition of "God and the Soul," from which we recently printed an extract, Mr. Armstrong has referred to the very interesting criticisms of Mr. R. H. Hutton, and in doing so quotes from a letter of Mr. Hutton's, to which we should be glad to call the attention of our readers. We therefore venture to give the following further extract from Mr. Armstrong's book*:

"There can be no reason now why I should conceal my knowledge that the *Spectator* review was from the hand of Mr. R. H. Hutton. That deep thinker and earnest exponent of the philosophy of Christianity had given me the most generous encouragement to publish the book, and his comments on it in the journal with which his fame is so closely associated were as generous as his private letters to me. I should like, therefore, to copy out here in full a most interesting passage from his critique. After making special reference in his comments on chapter two, to my phrase, 'attention concentrated everywhere,' which seemed to him 'a most luminous expression,' to which 'the highest importance' was to be attached, he proceeds: 'The only criticism we pass on this chapter is that Mr. Armstrong, though a profound believer in the freedom and independence of the human will, seems to us to skip the great chasm between the divine energy and the human energy too lightly, and to ignore those preparations for independent life in the initial phases of organic existences beneath the human, which at all events prophesy the entrance of independent responsibility into the world, and suggest that the purpose of animal character, instincts, and passions is not to reveal the nature of God, but to lay the foundations of those limited 'islands' of independent

volition and gradually developed individuality of which man is at present our highest example. Mr. Armstrong seems to us to leave the lower organic life too much in the position of a real manifestation of simple divine energy, whereas we take it to be only intelligible as the germ of that insulated life of which free human will is the final explanation and, so he says, vindication.' For this view I have nothing but respect to express, and that Mr. Hutton's meaning may be the better understood, I venture here to cite a passage from a letter of his to me bearing date, Nov. 8, 1891.

"Mr. Hutton writes: 'It is well to recognise that long before you arrive at real traces of freedom, you arrive at divine preparations for *individuality*, for a kind of alienation of divine energy and its concentration in moulds which are really not in the same sense to be identified with God in which we may freely identify the primeval forces of the universe with God. It seems to me impossible to identify God with the craft of the serpent or the ferocity of the tiger, as one of your correspondents appears to have objected; and if not with the qualities which these creatures seem to us to embody, then hardly even with their physical acts, their sting or their spring when they find a victim. It is quite one thing to say that, foreseeing the existence of free beings who will have to choose between the nobler and the ignobler qualities of the higher animals, God gave us the forecast of what our animal instincts might lead us to, by embodying faint images of our worse and better qualities alike in the different races of animals, and quite another to look at these organisations as directly organs of God. It seems to me that the moment you get to organisation, you get a portion of creative power alienated, as it were, from the centre of divine motive and character, and started for itself under the direction of anything but divine motives, to set forth the divine teaching as to what very limited lives, with very limited powers and instincts, really mean. The plant even is, I imagine, a preparation for an individuality cut off from the immediate life and character of God, a first step in the great staircase that leads up to man. No doubt we could never understand how such individualities could exist, if we did not possess free will, and see how useful it was to prepare our organisations for the use and training of free will. But we know that it is not the will only that constitutes the man. The instincts and desires in man, often quite independent of his will, are part of his individuality, of his personality; and we cannot possibly regard God as Himself *immanent* in our passions and envies and jealousies and wants; and yet none of these *need* necessarily belong to the consequences of our own free will. They may be all inherited and part of the individuality with which our wills are set to deal. I think individuality is a preparation for free will, but that it exists long before will; it exists even in the plant, and it is distinct enough in the animal even though the animal has not yet risen to the stage of any kind of volition.' These reflections of Mr. Hutton, which recall some of the suggestions of Lotze, seem to me well worthy of examination, and I am glad of the opportunity of setting them out as a comment on my chapter on 'God Revealed as Power.'"

* This and the previous extract will be sufficient to show how substantial are the additions to the new edition of "God and the Soul." The Introduction is in fact an elaborate essay in answer to all the criticisms of any weight which the book called forth, while in the body of the work there are several new paragraphs, so that anyone who valued the first edition ought also to possess the second.

THE PULPIT.

RELIGION AND THEOLOGY.*

BY THE REV. CHARLES HARGROVE, M.A.

"The first commandment of all is, *Hear O Israel, The Lord our God, the Lord is One; and thou shalt love the Lord thy God with all thy heart.*"—Mark vii. 29, 30.

In that small group of churches which are kept united more by the fact that they are all alike shut out from Christian communion than by principles or beliefs which they share in common—churches which people persist in calling Unitarian, ignorant or indifferent whether those of whom they speak own the name as honourable, or disclaim it as antiquated or sectarian—there has recently been stirred anew a controversy, which, indeed, has never quite ceased or been settled, respecting "Two Opposing Tendencies" in their midst. Of these "two inconsistent and antagonistic tendencies," the first, as described by the author of a late vigorous protest, is "the old religious influence, on its banner is *Salvation*, its conflict is with selfishness, injustice, and lust, its object the awakening of the Holy Ghost." The other is "the sectarian influence, *doctrinal truth* its motto, correct thinking its ideal, reformation of opinion its aim."

It is not my intention to criticise a pamphlet whose author we all esteem as an earnest and successful minister of religion. If it be the case, as appears to me, that he has not been at the pains to lay a secure foundation of facts, and has been reckless in making the gravest charges on evidence of bare assertions, we may all forgive a dogmatism which is due to excess of zeal, and which promises to be of service, even by its very exaggeration, to the cause of Truth and Charity.

What I desire to point out to you today—and if I am wrong, I trust that you may be better guided than I can guide you, and may see for yourselves the error which I am blind to—is this: that these tendencies, while quite real, and now and always existing in our midst, are not, or ought not to be, "opposing"; that they are found not in our churches only, but in all religious communities more or less, and that on the due balance of them the health and efficiency of the community depends. They are, indeed, but the religious expression of tendencies which are inherent in human nature, and which are due to the constitution of things as discerned by us. They appear in Nature as light and heat; light by which we discern aright the forms and arrangements of objects, and see the colours which itself imparts; heat by which they live and grow, which we feel and cannot see. Will you depreciate the one or the other? But without light vegetation were sickly and unfruitful, and without warmth the brightest glare of sunshine were ineffective to make live.

And as light and heat in the sensible world so are Intellect and Will in man's self, and we discern all things under the double aspect—as they are in themselves, or rather as they seem to be; and as they affect us, as they are objects of desire or aversion. Things are thus and thus quite independent of our likes or dislikes,

admiration or disgust—so the unprejudiced intellect discerns them. This is good and to be desired, beautiful and to be praised, or evil and abominable, ugly and to be avoided, as such do they present themselves to the will; and we must discern things under both aspects to have right appreciation of them. Man too is himself the object of his own regard just as other things are: to the anthropologist man is an animal with certain superior endowments, worthy of all disinterested study; to the philanthropist he is an object of love and pity, for whose well-being he will spend and be spent; but neither is competent in his own sphere unless he shares of the other too; without sympathy there is no right understanding, without right understanding sympathy is inefficient.

Now Religion is the attitude of the human towards the Divine, the conscious relation of the intelligent finite being towards the Infinite. And this relation is summed up by the greatest teacher of religion in the one precept, "Thou shalt love"; but love presupposes knowledge; it is not possible to love the unknown, the Will cannot go out except towards the object presented to it by the intellect: and therefore Jesus makes the cardinal dogma of religion precede the chief commandment. "Hear, O Israel, The Lord thy God is One, and thou shalt love." It is true that in so saying he was enunciating no new principle, the words he used were sacred in the mouth of every Israelite, he did but proclaim to the world what had always been the secret of Israel's spiritual life; but this fact makes the testimony all the weightier. The two greatest religions of the world are at one in their definition of man's duty to God, and both lay it down that if love be his whole duty, it is love founded on truth. So love and truth, like light and heat, are one: the love which is not to one God is not religion; the confession of God which is not accompanied by love is impiety.

It was much controverted of old in the schools of theology whether the beatitude of man, the perfection of his being, the heaven of his final bliss—whether it primarily consists in the vision of God by the intellect or in the love of God by the Will. The controversy is practically the same as that now started; it was decided by the followers of Aquinas that bliss is of the intellect which sees God and is filled with His glory and beauty; while the Franciscans, true to the spirit of their holy founder, declared that it was by love man was blest, vision only taking the place of disposition for that perfect love. But neither side for one moment doubted but that both were essential. We cannot perfectly love that which we do not perfectly know. We must "see Him as He is" before we can love Him as He is to be loved. And this is true in its measure of our bliss, such as we may attain to on earth; "the peace which passeth understanding" cannot be without a true, though it may be a very imperfect, faith; our religion depends upon our theology, our attitude towards God is determined by what we believe about Him.

But when we speak of theology, or the science of God and His relation to man, all are agreed to distinguish between dogma and opinion; that which is held for certain, and that which is supposed, conjectured, held as more or less probable, but subject to revision. A dogma is a

proposition confidently affirmed as a truth, and however reprehensible be dogmatism or the habit of making such affirmation, it is a fact that all religion rests upon dogmas, and there can be no religion without. So the author of the Epistle to the Hebrews lays it down as indisputable that "he that cometh to God," the man who holds religion even in its simplest and most elementary—perhaps we should say, too, in its purest—form, "must believe," must hold as dogmas not mere opinions, the two propositions, "that God is, and that He is the rewarder of them that seek Him," is concerned with the affairs and heeds the ways of men.

So far I suppose we are all agreed. We can't worship a Deity who may or may not exist; we can't trust God unless we have an inward certainty that He is trustworthy, that He is not ignorant or careless of us. We *must* have some theology if we would have any religion.

But where is the line to be drawn between the true and the probable, between that which is known with the certainty of faith, and that which is argued and rests upon argument? What dogmas are essential to salvation? For if by salvation we are agreed to mean "coming to God," being at one with God, certain is it that some dogma is necessary—be it only this that truth and purity and goodness are to be sought after, and falsehood and lust and malice hated and avoided. What is "the Catholic faith which except a man believe faithfully he cannot be" in a state of salvation, or spiritual health and safety? and how much is mere opinion of theologians or sects?

This is the question which really divides the churches, and all other questions are subordinate to it.

Now there are two ways of proceeding to an answer. The one is by a method analogous to what we call in arithmetic the Greatest Common Measure; or highest number which will divide certain other given numbers. Thus given the numbers 6, 9, 15 the G.C.M. is 3; of 10, 15, 20 it is 5. Now in like way we may take a set of churches and discover by a comparison of their formularies how much it is they hold in common, and we may declare so much and no more to be the Catholic or Universal Faith. The difficulty of such a proceeding, otherwise simple enough and such as might seem satisfactory to all alike, lies in the selection of churches to be admitted into the group. So if my numbers are 6, 12, 18, my common measure is as high as the lowest number 6; but if I add 9 it is reduced to 3; if I admit a 7 into the group it becomes 1. So will our common dogmas be more or fewer according as we include more or fewer churches; and who shall decide whether the limit is to be Episcopalian, or Evangelical, or Christian, or Theistic?

Others, and by far the greater part of Christendom, make the distinction by appeal to Revelation. That only is dogma and "to be required of men to be believed as an article of faith and to be thought requisite or necessary to salvation" (as the sixth of the "Articles of Religion" has it), which is distinctly revealed of God, whether in Holy Scripture, or by the consent of the Church, or by the voice of the infallible Pope, or whatever way revelation is believed and admitted.

And, indeed, the proposition is self-

* A sermon preached before the Southern Unitarian Association at Bournemouth, July 27.

evident that what God has revealed *must* be believed of men. For we can have no choice whether or not we will give assent to the truth, nor can sane men argue as to whether God's word is true. Nor, again, can it be conceived that revelation is otiose, that God has by inspiration of His Spirit revealed to men that which it is not needful for them to know, that of which they may safely remain in ignorance. By our natural powers we learn many things which are interesting, useful, important, but not at all necessary to our well-being: our stock of knowledge is immense beyond the capacity of any single brain to hold it, and is daily being added to; is it credible that to this God has added truths which need not be known, which we can do as well without?

But straightway the question arises—What truths have been so revealed from heaven? or, indeed, as preliminary and all-important—Has there been any such revelation by infallible word, written or spoken? The presumption seems to be against it, inasmuch as of such revelation we should expect the distinguishing character to be that it was certain and clear—such as all men of good will should recognise as of heavenly origin and all men of average intelligence understand the meaning of. So much, indeed, we look for in any royal proclamation, how much more right have we to expect it when issued from the Throne of God! But as a fact there is no agreement on what is put forward for supernatural revelation as to either its source or its meaning; and able and earnest seekers after truth differ as widely as possible as to whether God has spoken, and what God meant us to understand.

Certain, however, is this much, that we cannot proceed by these two ways at once. We cannot eliminate differences in order to arrive at a common understanding, if the differences infringe on the province of Divine Revelation. There can be no human compromises about the Truth of God. It is too precious, too infinitely important, for us to surrender any part of it, or allow any addition to it or adulteration of it. We want the truth, the whole truth, and nothing but the truth. For if God has indeed spoken, how shall men presume to add to or correct, or take away from His Words? The presumption on our part is really evidence that we do not believe that the message comes of God; when we say that so much only is of importance as all the Churches are agreed on, we assert in effect that all the rest is not revealed, and, so far as it lies without the range of human knowledge, is therefore not true.

You say, "We are Christians and only Christians," but if you do not confess the Trinity, you practically assert yourself a Unitarian though you refuse the name; you declare that you do not believe that the doctrine of three persons in one God has been revealed, and since all agree that it is beyond the range of unassisted reason, you really pronounce it false. We meet together, you say, "to feel our common sonship to God and common brotherhood to Christ and to pray to the great Father of all"; but Catholic as this sounds, it is merely Unitarian; it implies a denial of our fallen nature, of the Deity of Christ, of the at-one-ment or approach to God through his sacrifice and mediation.

"Short, of course, of the broad general principles of Christian teaching, no

restrictions were to be placed on the young man's expression of the faith that was in him,"* writes a distinguished literary man of our day respecting the model Methodist minister of his romance; but what are "the broad general principles"? "What is the Gospel?" wrote Mr. Gladstone in 1894. "The reply is still the same as it was in the Apostolic age—the central truth of the Gospel lies in the Trinity and Incarnation—the redemption of the world by God made man." Are these what we call "the broad general principles" of Christianity? or do we pretend that we have minds which soar above the contemplation of facts which, if real, would dwarf to insignificance everything known to us or discoverable by us?

Was Jesus of Nazareth "very God, of one substance with the Father, by whom all things were made"? Did he come as man upon this earth to atone by his suffering and death for my sins and save me from hell? Has he as man ascended to heaven and sits he there in glorified human body beside the Eternal, one with Him and the Holy Ghost, yet one in nature even with me? If these things be true it is impossible to be sane of mind and indifferent to them. "The corruptible body weigheth down the soul," and the soul itself is lower—ay, more than "a little lower"—than the angels, and cannot live only to adore and love, as were fitting if these things be true. But to profess to regard them as non-essentials, which may be or may not, as not belonging to the fundamentals of faith and worship is, I say, not sane. Before we kneel in prayer together, we must know to whom we pray, and what is our right of admission to Him.

"The majority of men," a recent number of *Truth* tells us, "do not concern themselves about dogmas; they find themselves pitchforked into a little speck in the universe, which is coursing through space they know not whither, and they are aware that after a very brief period they will disappear from it. Their aim is therefore to make the best of things while they are on this speck. What may happen to them afterwards is to their minds an hypothesis, and their assent to any particular hypothesis is rather passive than active." This can only mean that the majority of men either do not trouble to think about heaven and hell and the roads which lead thither—which marvellous as it seems may yet be the case—or do not believe in what is preached to them. It cannot be that they judge these dogmas about which they "do not concern themselves," indifferent; if they are unconcerned it is that in their hearts they deny them, though they do not care to make themselves singular by open protest.

Yes, *we believe or we do not believe*, all of us who ever think at all. We are all dogmatic, only some lay down many dogmas, and some very few. Even if we try to escape controversy and free ourselves of sectarian bounds, by asserting that it doesn't greatly matter what we believe or whether we believe or not, this very assertion is a dogma, and a dogma opposed to the almost unanimous consent of the Christian Churches. Above all gifts of the Spirit is love, and for love's sake and the communion of love to God and man, we would waive many a scruple

* "The Romance of Zion Chapel," by Richard Le Gallienne.

and be silent about many a cherished opinion, but "in love we must speak the truth," and we cannot make of no account what God has thought fit to reveal to us or call it a small matter whether He has revealed it or not.

So far we are really all agreed, Catholics and Protestants, orthodox and heretic. And consequently we all draw our line which, as it is of inclusion, is also and necessarily of exclusion. Vainly do we seek after a universal communion, we are enclosed whether we will or not in the circular path which lies between our own line of circumference and the next drawn within it excluding us. Thus we stretch far our radius and welcome "All who worship the Father and seek fellowship in the Christian Life," implying that Christianity means a devout following of Jesus: others assert that besides this it is necessary to trust in him as our Saviour, and that all who do so, and they only, are Christians: others again require the worship of him as God made man: and others interpret the Christian communion as the fellowship in the church and the sacraments which Christ founded. But those whose line lies the furthest out can find no fault in principle with those whose circumference is the most restricted. The question is of fact. What is true? Truth is the dogma of us all, and asserting it we are all dogmatists.

And we who meet here are Unitarians; we are believers in and worshippers of one God. "Christians," writes the late Dean Hook, "worship the Trinity in Unity and the Unity in Trinity." [It is true, with few exceptions; and because we worship God in Unity and do not confess the Trinity, therefore are we separated in worship from our fellow Christians. Yet we are not anti-Trinitarians, unless by accident, as a Presbyterian is an anti-Episcopalian, a Quaker an anti-Sacramentarian. Unitarianism is our religion, and it would be so if there were no doctrine of the Trinity known among men: the name might or might not be the same, if polytheism were common it probably would be; but the faith and worship denoted by it has not been the outcome of antagonistic or alien forces; it is, indeed, older than all those to which or by which it is opposed.]

They are no trifles for the sake of which we separate ourselves in worship from brethren whom we honour and love. Were it so, it were indeed our shame and our folly that for the sake of opinion or phrases or forms we should stand apart and cherish a churlish isolation. But they are questions of literally infinite importance which divide us, and on either side we must be true to the light that is in us. And so only—not by compromises or glosses—shall we ever attain to the unity of the faith, by being one now in loyalty to truth as we discern it, and "speaking the truth in love."

"Hear, O Israel, The Lord thy God, the Lord is One," it was the message entrusted to Israel of old, that it should maintain the awful mystery of Divine Unity in a world heedless and gainsaying. To us among Christians is delivered the same charge; few and scattered among the churches, as was Israel among the nations, and with our own sins and errors not a few, we have still the honour left us to be faithful to our high calling; we are witnesses not against others but for God; we too have a theology, we have our dogma, and our duty is to declare it before

the world, not over anxious "whether they will hear or whether they will forbear."

Only let not this our Unitarianism be merely a loud assertion or even an intellectual conviction. Vain is it to confess the dogma of God's Unity, unless we go on to obey the commandment, first of all commandments, founded upon it, and "love the Lord our God with all our heart," and next thereto, "love our neighbour as ourselves."

PICTURE LANGUAGE AND MIRACLE STORY.—V.

FISHERS OF MEN, AND OTHER STORIES.

"From henceforth thou shalt catch men."—
(Luke v. 10).

HIMSELF Jesus pictured as a Physician, and we are told that he healed "the sick." But of his disciples he drew, from the outset, a very different picture. They had previously been fishermen by trade; of them, therefore, he said that they should become "fishers of men." (Mark i. 17.) Their old occupation was to continue, but in a new form; it would be men, not fish, that Peter henceforth should take alive.

Now if the Picture Language of the Physician were really able to give rise to the Miracle stories of the healing of the sick, it may be objected, is not this language of "the fishers of men" equally strong, and should not it also have been able to give rise to Miracle story? In reference, then, to the disciples, and more especially to Peter, where is there any Miracle story of a great catch of fish? The answer is to be found in Luke v. 9. We there read exactly the kind of record that is asked for—namely, "For he (Simon Peter) was astonished, and all that were with him, at the draught of the fishes which they had taken."

Again, in John xxi. 10, 11, "Jesus saith unto them, Bring of the fish which ye have now taken. Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three." Clearly this is a record of the number of their converts on this occasion.

That the Picture Language has produced this Miracle is the more probable when we add the parallel story of Jesus' parable. "The kingdom of heaven is like unto a net that was cast into the sea and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away." (Matt. xiii. 47, 48.)

One more great saying of Jesus remains. It is to Peter, the typical fisher, who was henceforth to catch men. "Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a stater; that take, and give unto them for me and thee" (Matt. xvii. 27)—i.e., you go on with your preaching, your first convert will pay that little tax twice over. The extent to which converts contributed to the support of Jesus and his disciples is a matter we need not enter into here. It is sufficient to notice that the disciples again and again suggested difficulties as to ways and means of livelihood when asked to give up their trade as fishermen and preach the gospel; and that Jesus again and again dismissed these fears as groundless. Their new kind of fishing would provide the absolute necessities of life as well as the other; God would take

care of them, converts in the towns and villages would provide them with food, shelter and hospitality; what more? that paltry tax? Why, no convert would open his mouth to promise less than at least double that. So Peter's last excuse was cut short by this famous saying, "Go thou to the sea," &c.

Has any Miracle story arisen out of this saying? Both "yes" and "no." In the Gospels? No. At a later time? Yes.

(Unless we are ourselves guilty of a grosser oversight than that which, with some tremors, we venture to suggest in our neighbours), we have now to examine a remarkable instance of a Miracle story arising out of this Picture Language at a time subsequent to that of Matthew. So far as we are aware, no Miracle has arisen out of this saying in the New Testament itself. All references that we have found are to this passage Matt. xvii. 24-27. Now Matthew's record in this passage is exceedingly clear and precise, and there is no miracle in it. He records simply "a saying of Jesus," and the circumstances that led up to it: he tells us that Jesus said to Peter in a house at Capernaum, "Go thou to the sea," &c. Matthew's assertion is that Jesus said it. Matthew does not assert that Peter heard it; much less that Peter understood it, still less that he misunderstood it, and not a single word about his ever even dreaming of acting upon it. The scene is indoors: and to Matthew and in New Testament times, it would seem that this matter of the stater in the mouth of the fish was known only as a figure of speech, which Jesus used in speaking to Peter in a house at Capernaum.

Again we ask, Has any Miracle story arisen out of this saying? And this time we answer "Yes." Turning from the careful and precise record of Matthew to the loose and wilful (?) fabrications of nineteenth-century Christianity with its love of the marvellous, we come to a time when this "saying of Jesus" had given rise to a "Miracle story about Peter." The loose oral tradition of the English people (not to mention others) inserts at this point a miraculous sequence to this saying. Asked for the Miracle story of the stater found by Peter in the mouth of the fish, the English Christian of average culture and intelligence will be able to produce it. He will reply (1), with a statement of what Jesus said, (2) with a statement of what Peter then did—namely, that Peter went and caught a fish and looked into its mouth and found the stater and paid the tax with it. Not improbably the narrator of this wonderful story will add that for his own part he was never able to believe it; still he is able to narrate it, for it is current in the English oral tradition of the present day. Nay more, even among the learned, in such works as "Biblical Dictionaries," "Helps to the Study of the Bible," and books of "Gospel Criticism," this matter of the stater in the mouth of the fish is set down among "The Miracles of our Lord," and many discussions are raised as to its credibility, &c.

Modern Christianity, then, is conversant with a miracle which early Christianity knew nothing about. How comes this Miracle story to have arisen, been accepted, and discussed among us without our ever suspecting that we had fabricated for ourselves a gratuitous difficulty? By what path has it entered into our minds?

Has it not arisen out of the figure of speech which Matthew records that Jesus used when speaking to Peter in a house at Capernaum? Has not the vivid picture language so impressed our minds with the picture of Peter catching a fish, that we have remembered the picture as an incident in the life of Peter instead of simply "A saying of Jesus"?

Thus, by this example, the subtle and unconscious power by which Picture Language fabricates in the mind a Miracle story is brought home to us: in spite of the written records, the accurate scholarship, and the higher criticism of modern times, this subtle influence has been at work, quite unconsciously to us, among ourselves. How much more powerfully this force must have operated in the days of oral tradition only!

Enough has now been said to show reason for the belief that the Picture Language of Jesus has been a powerful factor in the production of Miracle story. We need go into no further detail. The impact of Jesus' words upon the world has changed the history of the world. His words, like seeds, have grown in men's minds: this is true both of his language and of his meaning. The Miracles have arisen, as all the rest of Christianity arose, out of the words of Jesus. He scattered words on the world as one scatters seed; and his words were spirit, and life, and miracle. These words lived and grew, the spirit in one mind, the miracle in another; both together in some. Two thousand years of learning and of experience and of study have hardly yet interpreted them all. Sometimes even the aged Christian is bewildered still. What, then, was the bewildering impact of those words when they poured, unexplained and inexplicable, their sudden torrent and hailstorm of thought and word on the raw and naked surface of the pre-Christian mind? Could the Jew or the Heathen fathom the Christian all in a moment? Would they not say, "We know not what he saith! This man would work no miracle, show no sign, but words. Yet he raised the dead, healed the sick, gave sight to the blind, destroyed the Temple, stilled the storm, and when one asked him, Show us one of these signs, he called us wicked and adulterous, and no sign had he but that of the prophet, the sign of his words. His words were life, his words were death, his words were spirit, his words were meat and bread and wine and water. His words were true, his words were not his own, his words were God's, his words would never pass away, his words were eternal life! Yet was he a gluttonous man and a winebibber, with one watchword to all men: I come eating and drinking. His words were a feast; all must sit down with him, and eat with him, and drink with him; eat as he ate and drink, as he drank and be filled, as he was, with his words the bread of life, and his words the living water, and his words the meat that endureth, and his words the new wine. He invites everybody, and his words are 'They that hunger,' and his words are 'For they shall be filled,' and his words are 'Come to the feast and bid them come in!' Truly never man so spake?"

After all, then, there is only one thing that Jesus did. He opened his mouth and fed the people with his words. Yet Jesus changed the history of the world. He gave us the Gospel. How so? By

just these words. This miraculous Feast of the Gospel, by which this one man has fed these thousands and thousands, is the one great marvel, and, really, the only marvel connected with his life. Consequently, that Jesus fed the multitudes is the only miracle that all the Evangelists are agreed about. The summary of his teachings in the so-called "Sermon on the Mount" is the spiritual version of this fact. The feeding of the five thousand is the miracle version of it. It stands alone: Matthew, Mark, Luke and John are unanimous; they all record it. Of no other miracle in the life of Jesus can this be said. In solitary grandeur it stands alone. Other miracles might only be stories, this was sure. The great prophet gave the sign of the prophet; with his words he fed thousands and thousands while he lived; and, when he died, he left in his sayings such abundance of the bread of life that his disciples ever since have been gathering up the fragments that remain, that nothing be lost: and the miracle of the influence of his words is such that all who see how the hunger of humanity has fed upon them ever since, must still exclaim, "This is of a truth the prophet that cometh into the world." (John vi. 14.)

Summary and Conclusion.—The only unanimous and the greatest of the miracles testifies to the mighty influence of the "words" of Jesus; yet under the guise of a Miracle story. Now Jesus denied all intention of working miracles and rebuked the desire for them. He would give no sign but the sign of the prophet—i.e., the sign of his "words." We have asked, then, as the Miracle stories have not sprung from his action, can they have sprung from his "words"?

And let it be added, that we have appealed to no mean force. The "words" of Jesus were so mighty that the might of them is the miracle of his life and the marvel of the world. To this force whose impact altered history we attribute the rise of Miracle story. Our suggestion is that such Miracle stories arose in men's imagination through the sudden and unexpected impression made by the impact of the Picture Language of those mighty "words" of Jesus.

WILFRED HARRIS.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

MR. ST. CLAIR'S "CREATION RECORDS."

SIR,—The volume under discussion is a work of labour and research by a minister of the connection, and it did seem to me and my friends that it deserved kindly reception and ampler notice than a mere paragraph. That the injustice done me by Professor Carpenter was unintentional I am willing to believe; nor will I complain of his present hard hitting, if I am allowed to reply. I referred to Mr. Carpenter's view as a preconceived idea, because it was conceived and expressed to me twice over before my book was in his hands; and if I did him any injustice it was unintentional.

I call my book "Creation Records," and Mr. Carpenter says that this title puzzles him; but why? The Hebrew Book of Genesis tells a story of creation, and is a record of creation not only in popular speech, but in an intelligible sense. In applying the phrase to the Egyptian records there is this further justification that they tell of a creation which actually took place, though in a sense which has been misconceived. They speak of lifting up the heavens from the body of the earth, which I take to mean the discovery of the fact that the celestial vault does not rest upon the ground—the sun and stars on the horizon are not in contact with the earth as had been imagined, but are raised above it. The recognition of the wide space between is spoken of as the creation of the firmament. After men had vainly tried to adjust their time-reckoning, and make the year correspond accurately to the course of the stars, they framed a system in which the sun and moon were adopted for signs and for seasons; and this work of reform is spoken of as the creation of the sun and moon, and the beginning of time. If this was a misuse of language, the fault was theirs and not mine; the reform took place, they called it creation, and the records of the reform are records of creation in that sense. It follows that human history began before this "creation"; and this is a fact which has forced itself upon Egyptologists, and seemed to them perplexing. The god Ptah (corresponding to Hephaestus and Vulcan) precedes systematic record, and is the "Father of Beginnings."

It is said that men came forth from the mouth of Ptah, or that he fashioned them out of clay upon a potter's wheel. Ptah was succeeded by Ra. Professor Maspero discusses the matter, and concludes that the mythical creation comes between Ptah and Ra, or coincides with the accession of Ra. At any rate, when the writings which are called "Records" by Professor Sayce and all Egyptologists tell us that Ptah created the sun and moon, that Tum created men and things, that Shu lifted the sky and created the firmament, I think it fair to say that my book deals with creation records.

Professor Carpenter would like to know what Dr. Budge, or M. Maspero, or Dr. Wiedemann may have to say of my conclusions. These scholars live in contact with the texts. Sometimes, however, there is a disadvantage attending that. As some scientists have only an appetite for dry facts, and no sympathy with the scientific use of the imagination commended by Tyndall, so some philologists have no thought beyond words and etymologies. One of the class, on being asked his opinion of the character of Andromache, began musing—"Andromache? Andromache is 'a fight of men!'" What if it should be the case that Egyptologists have too little knowledge of astronomy? I am not prepossessed with the idea that translators of hieroglyphics have necessarily a deep insight into Egyptian mythology; and I should not be surprised if they gave an easy verdict against my theory. It happens, however, that M. Maspero has spoken, and I am not dissatisfied. In the *Revue Critique* for July he gives more space to "Creation Records" than was given by my critic in *THE INQUIRER*, and although he is discriminating, he finds that I have laboured to inform myself from good sources; he admits that the

stars, the moon, the sun, and the calendar played a great part in the religious thought of Egypt, and he closes by saying that he has read my book with much interest throughout, and with much profit on certain points.

I say again that "Creation Records" is not a book of comparative mythology, inasmuch as I keep pretty closely to my text, which is the myths of Egypt. But it does not follow that I have "examined one set of myths alone, without reference to any others." On the contrary, I first spent seven or eight years on the myths of Greece, and I found the principles and the system there before I applied them to the Egyptian records. If I could but command the leisure I would have my Greek myths out within a year, and then my theory would be immensely strengthened. I also know enough of the Babylonian myths to say confidently that the same key will unlock that door also. I have not assumed that "all mythologies all the world over have an astronomical origin."

It would be as wrong to assume that as to make the unsupported assumption that "comparative mythology has many roots, and no single key can explain everything." I assume nothing, but I find on investigation that the great systems of mythology are based on astronomy and the calendar as a matter of fact: this is so wherever I dip into them, as the sea is salt wherever it is tested. Nor do I reject Andrew Lang, Dr. Tylor, &c., unheard, but I have read their books first, and found them wanting.

Complaint is made that I take texts from the "Book of the Dead" and piece them together, whereas this Ritual is as composite as a polychrome Book of Psalms. Because the writings had been re-edited it is assumed that any consistent meaning I may have found in them was a late introduction, elaborated by priests, may be of the fourteenth century B.C., for their own purposes. As well say that because the Hebrew Book of Genesis is composite, and was re-edited perhaps by men of the Great Synagogue, no amount of study can enable us to find in it any Mosaic element, any meaning which Ezra and his friends did not introduce. We may start with a preconceived idea of this kind, but what the Egyptian Ritual actually contains is to be ascertained by examination; and I should not have found hundreds of astronomical references if they had not been there, nor would they have fitted the aspect of the heavens of about 4400 B.C., and the vernal equinox in Taurus, if they were invented in the fourteenth century B.C., when the spring sun had been for a thousand years in Aries.

It is curious that Mr. Carpenter, while complaining that I do not furnish the historical record and date of everything, thinks it sufficient to cite his own mere "belief" on a question of relative chronology, and in opposition to my abundant argument on the subject of the Mother and Child. Again, as before said, I seldom digress into the paths of comparative mythology: yet once or twice I do so, and I have suffered myself to quote the Book of Enoch by way of collateral evidence on one point. The passage quoted is no essential part of my argument, yet my critic cites it as significant of my method. The citation is rather significant of his own. Because the Book of Enoch is not earlier than the first or second century B.C. he would only allow me to breathe the

atmosphere of the Jewish thought of that time. To me, on the other hand, it seems that the very name was intended to carry us back to the record in Genesis, and the book contains matter of ancient legend in what it says of Noah and the Deluge and the Fallen Angels. The legend is modified, no doubt, and later Messianic doctrine is mixed up with it; but after years of study one may come to have a quick eye for damaged legends as well as for contorted fossils. The materials of the geologic drift can be sorted out and assigned to their earlier places; it is not scientific to say that the geologist can learn nothing beyond the age of the ice-sheet, or the glacier which mixed and conveyed them.

GEORGE ST. CLAIR.

Pershore-road, Birmingham.

WORDSWORTH.

SIR,—Professor Knight's gift to the trustees of Dove Cottage, to which you made reference in your issue of July 16, is a very *timely*, as well as munificent, addition to the Wordsworth memorials. All lovers of the poet may not have noticed that the centenary of one of his most perfectly characteristic pieces of work falls not only in this year, but in this *present month*. The first edition of "Lyrical Ballads" was published in September, 1798. The finest poem in that unique little volume, "Lines composed a few miles above Tintern Abbey," was commenced on July 13 in the same year, and finished during the next two or three days, as the poet and his sister walked from Tintern to Bristol—not a line being *written* on the way, and not a word altered when, at the end of their tour, it was finally committed to manuscript.

No poem, perhaps, expresses so happily and briefly, yet with such profound feeling and sustained vigour of utterance, the faith to which, after long years of spiritual struggle, Wordsworth had now attained. No passage in all his after-work is quite equal to the lines in which he tells the deeper secret of his love for Nature and his reverent and impassioned worship in her temple of beauty and of joy—

"I have felt
A presence that disturbs me with the joy
Of elevated thoughts . . .

Therefore am I still
A lover of the meadows and the woods."

When we reflect on the distressful years that had preceded this in Wordsworth's life, and read those passages in the tenth and eleventh book of the "Prelude" which reveal the depths of despair into which, through his impassioned sympathy with the struggle for liberty, he had sunk, as the last hope of triumph died away—when we recall this, and then hear the great note of joy which rings through the Tintern Abbey lines, then we know that Wordsworth has found his strength; that the inspiration, which is to make him a new and uplifting voice in the coming days, is upon him now and will not fail till, after ten more years of concentrated devotion to his task, the real work appointed him is done.

If the time of Professor Knight's valuable gift has not been chosen with special reference to the year in which the "Lyrical Ballads" were published or the month in which the great "lines" were sung, then the coincidence is a very happy

one, and you will pardon this intrusion on your space to call attention thereto.

July 19.

W. J. JUPP.

P.S.—I learn that the estate on which the splendid ruins of Tintern Abbey stand is for sale. Surely every effort will be made to support the "Society for the Preservation of Places of Historic Interest" in its endeavour to secure these ruins to the nation and save them from the hands of the despoiler.

THE CHILDREN'S COLUMN.

OUR LAKE-LAND HOLIDAY.—II.

"Twit, twit, twitter, twit," so the voices of the busy, cheery house-martins come to our ears, and hearing them, the children leap out of bed and rush to the windows.

"The most loveliest morning you ever saw," pronounces a little one, whose experience of mornings—fine or otherwise—is limited to some eight years or so. Truly a lovely June morning it is; the sun has climbed the big hill in front of us hours ago, but the air is still fresh and cool, so, boys and girls, awake, awake! Soon there is a busy and ever-increasing hum in our human hive, as its inhabitants bestir themselves, and by-and-by my honoured guests troop down, and into the garden in twos and threes and in little family groups.

Big strong boys who are yet kind and gentle to weak and young ones; tall girls who have been helping the smaller children in such a motherly way; and (let me whisper this) some of those big boys, too, would not have been quite so neat and trim, not quite so quickly down stairs, if it had not been for the loving eye and deft, quick fingers of some "Sis."

"All here, and all ready?" That's splendid. Now we have about half an hour to look round before breakfast, and I think we will give the time to our feathered friends that we can see and hear all round us.

First we will introduce ourselves to the birds whose twitter first awoke us this morning—the house-martins. There are their nests built on the wall of the cottage, just under the eaves; one, two, three, four of them; and see, there is a fifth building.

Wait a minute and you will see Mr. or Mrs. Martin fly up with a dab of mud in its beak, and put the mud in its proper place and work at it, and the wall of the new little house is raised so much higher. Let us watch where they get their material from. It is quite close at hand, just over the garden wall, where a small beck flows (at present) quietly and demurely along. There we see our birdies get their supplies of mud from the margin of this beck. Clever little architects and builders! And do you happen to have heard that when martins have built a certain amount of wet mud into the wall of their nest they then wait a time for it to dry and get strong, and then when it is quite firm they go on with their building? I should like to stay with you and watch our martins for some time longer, but we have several other birds to become acquainted with, and not much time at our disposal. Beside this want of time, I hear our Editor has a dreadful article in his editorial room called "a waste-paper basket," and long letters are apt to fall into this, and are

never heard of again, so to save its life this must be rather a short letter.

Look at that hole under the rafters; just where there is a stem of dried grass hanging out. You see it? Now listen and you will hear a kind of chirruping sound, something like what you would imagine a gigantic cricket would make. There are four or five hungry young starlings in their nest in that hole, and they are calling for breakfast. They have been fed scores of times already this morning, but they want more; and there, to be sure, in the ash-tree is one of the old birds with food in its beak for them and very anxious to supply their wants, if we will kindly move away. Certainly, Mr. Starling, we will; and now, you see, he has flown to the nest, popped in, and been greeted with a perfect chorus of outcries from the hungry little birds. There, he is off again for another supply, and that is the way he and his equally industrious wife are at it all day long. I have known human fathers and mothers go short of food and deny themselves in other ways that their children might be supplied, and perhaps, too, father and mother starling in addition to working so very hard go short themselves sometimes to satisfy their clamorous young ones. Anyhow, we shall not be wrong in "thinking more," and in "thinking more kindly," about our every-day birds.

I wonder if you will all laugh at me when I say "Try to think thoughtfully." Well, it is a funny way of saying it, and a great poet and philosopher has said it much better, so laugh away, and I will join you, but—"Think thoughtfully."

Now back to the birds. Have you noticed nailed on the end of the cottage, a good height up, a small box with three compartments in it, something like a tiny pigeon-cote? I put it up this spring, just as land-ladies put cards in their lodging-house windows with "Apartments" on them. There was no card on my box, but all the same, two couples of birds came and inspected the accommodation, and without troubling to inquire about "Terms," or "The state of the drains," or even "If there were any children in the house," set to, and built nests. These birds were "flycatchers"; one family has hatched and flown, and the other nest has still three young ones in it.

I intend next year making some more "unfurnished apartments" for birds, and hope quite a number of young and respectable couples will take possession of them.

I think it would be rather a good idea if some of you put up boxes, and—What do you say? "Remember the waste-paper basket!" Thank you for the hint, and so good-bye for another week.

H. V. C.

BRAHMO SOMAJ MUNDIE RESTORATION FUND.—The Rev. James Harwood (105, Palace-road, London, S.W.) acknowledges, with many thanks, the following further subscriptions to this fund:—Mrs. George Holt, £10; Miss Holt, £10; Mr. G. W. Chitty, £5; Mr. William Colfox, £5; Mrs. Greenhow, £3 3s.; Mr. H. W. Gair, £2 2s.; Miss Preston, £2 2s.; Miss Ponder, £2; Mrs. Rudd, £2; Mr. S. W. Preston, £1 1s.; Mrs. Moore, £1; Mrs. E. Crowe, 10s. This, with the list given in Mr. Harwood's letter of last week, makes a total of £145 13s. 6d. towards the £200 he was anxious to obtain.

The Inquirer.

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LONDON, JULY 30, 1898.

THE REV. W. E. ADDIS, M.A.

WE have received with the utmost satisfaction the announcement that the Rev. W. E. ADDIS, M.A., at present minister of the High Pavement Chapel, Nottingham, has been appointed Professor of the Old Testament in Manchester College, Oxford, in succession to the Rev. J. ESTLIN CARPENTER. Until the close of the coming session, in June, 1899, Mr. CARPENTER retains his full connection with the College, and in the following October Mr. ADDIS will enter on his new duties.

The College is to be congratulated on this accession to its staff. Mr. ADDIS is a Balliol man, and a distinguished graduate of the University. He holds a recognised place among Old Testament scholars. His work on the "Documents of the Pentateuch," of which the first volume appeared six years ago, has just been completed, and Mr. CARPENTER, in a review of the second and concluding volume, spoke of it in these columns as "the most important work of its kind produced in this country since the pioneer work of COLENSO." The teaching of the Old Testament in Manchester College will, therefore, remain in the hands of one thoroughly competent to maintain a high tradition, aware of all that has been accomplished by modern scholarship in a field of labour of the most vital consequence to theological learning, and well fitted to deal with the many problems connected with the history and the religious aspects of that great literature.

Going to Oxford Mr. ADDIS will be returning to the scene of former labours, and to a University which retains a marvellous hold on the affec-

tions of her sons. And although in his new office he may not be counted with Professors CHEYNE and DRIVER among University teachers, we may yet rejoice that Manchester College will have a teacher who is worthy of his University, and of companionship with those distinguished men to whom students of the Bible owe so great a debt of gratitude.

What is secured in Mr. ADDIS's appointment is not only the capable teaching of a special subject, but an exceedingly valuable addition to the power of religious influence in the College. This can never be a matter of secondary moment. Our Free School of Theology is at the same time a place of training for those who are devoting themselves to the ministry of religion—to whom theology, vital as it is, is only a part of what they seek in their time of preparation. And every new appointment of a teacher, who is to be a member of the College staff, sharing the responsibilities and the many opportunities of the more intimate relations of the College work and intercourse, must be scrutinised not from the point of view of scholarship alone, but of personal influence and spiritual power. We are thankful to be assured that Mr. CARPENTER's resignation does not necessarily involve the complete loss to future students of that personal influence which has been of such priceless value to the College, and no less thankful to recognise in his successor one who will bring fresh gifts of Christian grace, of profound sympathy with all religious aspiration, and a power of devout utterance, which will give renewed and added strength to the College in which are centred so many hopes of progressive religious life.

MIDSUMMER.*

AROUND this lovely valley rise
The purple hills of Paradise.

Oh, softly on yon bank of haze
Her rosy face the summer lays!

Bealmed along the azure sky,
The argosies of cloud-land lie,
Whose shores, with many a shining rift,
Far off their pearl-white peaks uplift.

Through all the long midsummer day
The meadow sides are sweet with hay.
I seek the coolest sheltered seat
Just where the field and forest meet,
Where grow the pine trees tall and bland,
The ancient oaks austere and grand,
And fringy roots and pebbles fret
The ripples of the rivulet.

I watch the mowers as they go
Through the tall grass, a white-sleeved
row;
With even strokes their scythes they
swing,

In tune their merry whetstones ring;
Behind the nimble youngsters run
And toss the thick swaths in the sun;
The cattle graze; while, warm and still,
Slopes the broad pasture, basks the hill,

* Included in the "Treasury of American Sacred Song," Edited by W. Garrett Horder. Oxford University Press.

And bright, when summer breezes break,
The green wheat crinkles like a lake.

The butterfly and humble-bee
Come to the pleasant woods with me;

* * * * *
The squirrel leaps among the boughs,
And chatters in his leafy house.
The oriole flashes by; and, look!
Into the mirror of the brook
Where the vain bluebird trims his coat,
Two tiny feathers fall and float.

As silently, as tenderly,
The down of peace descends on me.
Oh, this is peace! I have no need
Of friend to talk, of book to read:
A dear Companion here abides;
Close to my thrilling heart He hides;
The holy silence is His voice:
I lie and listen and rejoice.

J. T. TROWBRIDGE.

SUMMER BEAUTY.

THE great gift of summer is beauty, the gift of autumn is fruit, and of spring the fresh new life of things waking from the old earth, young and gay. But summer is laden with mature beauty; its harvest is for the eye, not for the hand or mouth—not for touch or taste, but for vision and feeling. "Open thine eyes to behold, thine heart to feel the exceeding loveliness of the world," God is saying to us now. "Gaze steadily and long, and let the glory of earth and sky pass into you and fill your soul with the wealth and wonder and mystery of it all; freely, fearlessly, gratefully, without money and without price, take My gift of beauty and be devoutly glad." In long summer days there seems to be a pause in the great movement of natural life. A maturity as of perfect achievement is reached, and Nature lingers over it for a while as if to hold it waiting there for our prolonged delight. At midsummer there are a few days of almost equal length; the sun reaches its greatest height then, takes its longest time to move over the rejoicing earth, and hardly for an hour in the deepest midnight is its light withdrawn. "Take your fill of this abounding loveliness," he, too, seems to say. "Soon my light must wane and the days must shorten, and the flowers fade and the leaves fall. But now there is a great feast spread for you, and he is wise who accepts and enjoys to the utmost the bounty and beneficence of all things that are fair to look on, admirable and excellent to love."

At the height of summer beauty is everywhere. It is difficult to shut it out from any corner or crevice where light and air can come. Only where man's ugliest, newest streets or buildings are in the ascendant, or where the smoke of his factories blights all growing things, can Nature be entirely banished. I have seen lately in the streets of one of our dingiest northern towns blades of fresh, sweet grass breaking through some joint in the stony armour of pavement and curbstone—little bits of tender green showing so bright there. Among the Welsh hills I came one summer day upon a disused slate quarry. It had not long been deserted, yet there, where huge black heaps of debris had ruthlessly obliterated the fair feature of the earth's bright face, there already some of the harder ferns were growing, soft mosses were creeping over

the broken slate, and one could see that, in a few summers more, Nature will have taken it all to herself again, and grass and flower and tree will hide or heal the wounds which man has made.

To speak of the pervading presence of beauty, in woods and fields and hedgerows, these summer days, were to speak vain and helpless words. No one can tell of the affluence of life and loveliness on almost every inch of English ground where Nature is left free to show her handiwork. Into every nook some form of beauty creeps; on barren crags and stormy heights some moss or lichen climbs and grows, while in deep woods and moist meadows and along the banks of streams, wildflowers bloom, so abundant, so varied in form and colour, so rich and radiant in loveliness, that as you gaze, in wonder and joy, you can but say: "Surely the inner soul of the world itself is beauty; the unseen Maker of all must be infinitely and inexhaustibly and eternally fair."

I find that Nature becomes more and more a vital part of my religion; her seasons are as festivals in my Church Calendar, like saints' days to the Catholic; and each season as it comes is a new revelation of God, another call to worship and rejoice, to meditate and praise, another sweet unfolding of the mystery and munificence of life, and summer is the highest of these festivals, the season of supreme revelation. We foolish children turn aside to ask *why* these things of Nature are so fair to human eyes, so good to human hearts? Doubtless we lose something every time we question thus. But happily the answer is no longer far to seek. There is in Nature a Spirit that is of kin to the spirit that dwells in us. Could we see, could we feel this beauty, if the Power by which it comes to be were not one with the life in us, that sees and feels through us? Must not the soul of Nature be in fellowship with the soul of man, that he can behold and rejoice in her forms of beauty? Could we love one single flower, if the secret of its life were not also in some way the secret of our own? They tell us of those to whom beauty in the natural world makes no appeal—of people bred in cities or given up to the pleasures and pursuits of an artificial civilisation. Yet I would ask for one short week with such, amid the quiet scenes of English country life, before I despaired of them. We know of simple folk dwelling in places where beauty, "a living presence of the earth," waits upon their steps, and all things fair attend their daily toil, *unnoticed and unloved*. And yet, unconsciously, one thinks, the influence is felt, the vision penetrates. And given some release from a hard laborious lot, and some slight culture, stirring the mind within, would not their eyes open to the wonder and glory of things? I must believe that somewhere in every human breast there is that which could answer to the beauty of the world. Deep in the heart of Nature, and deep in the heart of man dwelleth the one Divine life. Not long can its presence in one elude recognition in the other. And when I see and love the daisy at my feet, the sky above my head, I am convinced anew of the unity and universality of God, and ask, "Whither can I go from His spirit, whither can I flee from His presence?"

It is good to think that the enjoyment of beauty is one of the absolutely pure and beneficent pleasures of life. We may

dwell with it, love it, rejoice in it, to the utmost of our capacity and opportunity. It is a cleansing, ennobling, inspiring happiness. The vision of loveliness is an aid to virtue, is a benediction to the conscience and the heart. And it is one of the joys of innocence and unselfishness. It is a gift which you accept through the eye and the heart, and need not appropriate and possess by the hand or mouth. However much you receive you need rob no other soul that loves it. Beauty—the beauty of Nature—may be accepted, as it is offered, in lavish extravagance, without stint or scruple—the more the better; the more you take it and fill the mind with it, the more you leave for others. It is a banquet of life to which all are welcome and all are free. At this, as Richard Jefferies said, enough is *not* "as good as a feast." "Give me the feast; give me the squandered millions of seeds, luxurious carpets of petals, green mountains of oak leaves. The greater the waste the greater the enjoyment—the nearer the approach to real life." This harvest of the eye you may gather in, and throng with its stores all the garnerers of the soul, and only leave the same abundance for whosoever will come after you, bringing the receptive heart.

We must make the most, then, of all that summer days can offer. We must take God's gift of beauty with free and open and grateful mind. And wherein ought can be done to make others enjoy it, if there be those less favoured, whose lives are spent too far from the fair sights, and sounds, and scents of Nature, and we can serve them in this way, can take or send some poor, unprivileged ones into scenes of beauty ere the long days decline, let us miss no chance of increasing our own joy by widening the opportunity of our fellows to be blessed and purified by the free gifts of heaven and earth. "Enjoy," said the ancient sage, "enjoy the benefits of providence; that is wisdom. Make others enjoy them; that is virtue." W. J. J.

SUCCESSFUL VILLAGE WORK.

On the afternoon of Friday, July 1, in the quiet little Surrey village of Compton, about three miles from Guildford, the Bishop of Winchester consecrated a small cemetery chapel, which is within a few minutes' walk of Limnerslease, the lovely country home of Mr. G. F. Watts, R.A. A peculiar interest attached to the ceremony from the fact that it marked the completion of a successful attempt to grapple with some of the vexed problems of village life.

The chapel has been in the course of erection for several years past, and is, for the greater part, the work of the villagers of Compton. I was fortunate enough to be a visitor at Limnerslease when the work was progressing, and was able to observe the beautiful effect such work had upon those villagers.

About two years ago the aged artist was collecting his great works in his country studio for final inspection before exhibiting them at the New Gallery and then handing them over, as a gift, to the nation. Mr. Watts was anxious that his neighbours should understand the pictures upon which they had seen him working, and wrote to ask whether I would undertake to explain them. In spite of my intense admiration and love for those pictures, I do not think I

ever had a more difficult task. How could I interpret the master's work in his own studio and in his very presence! But I could not resist. I went. That visit will ever remain vividly impressed upon my mind for its revelation of the wonderful unity which existed between the artist and his fellow-villagers.

Everybody in the village was anxious to help their friend the artist. The schoolmaster, the carpenter, and the blacksmith were busy all day long in clearing the studio, making seats, hanging curtains, arranging lamps, and fixing a platform for the proper showing of the pictures. In the evening the studio was packed with all sorts and conditions of men, women, and children from the village. When the lecture was over, the lecturer was pressed to go over to the village to see the chapel and the works of art there going forward.

Never shall I forget the sights I saw. The walk was through exquisite scenery, and it was a grand November night. The great trees showing black against the clear sky, with the bright moon playing hide and seek among their branches; the distant Surrey hills and the clean cottage homes, warm with the ruddy glow of fire-light, formed picture after picture of glorious beauty. But the object was the chapel. It stands like a solitary, round castle tower upon a hill. The young man who was my guide pointed out various designs on the walls, and told me that one had been made by the shoemaker, one by the schoolmaster, and another by the woman whose baby cried when I was speaking of "Love and Life." I did not understand how all this could be; but I was patient, because Mrs. Watts had promised to tell me all about it in the morning.

In the village itself there was plenty of evidence that the great artist had made the influence of his splendid personality felt. One young man took me into his kitchen and showed me water-colour drawings he had made under the guidance of Mr. Watts; and another took me into the wood-shed at the back of his cottage, where I saw some heroic figure being built up with the same composition with which Mr. Watts had built up his great statue "Energy."

Early in the morning the same willing hands were ready to clear the studio of the forms, and put the easels back into their places. The slim, white-haired figure, in his long painting coat, was touching up "Love and Life" long before breakfast time. On my remarking about his early morning work, he told me he always tried to rise with the sun. At breakfast Mr. Watts explained the reason of the chapel building, and after breakfast Mrs. Watts went over with me and pointed out in the sunlight the meaning of decorations of the doors, windows, brackets, and everything else.

The husband insisted on giving all the credit to his wife. It appears that when they first came to live at Compton, about eight years ago, they at once perceived that the lives lived by the villagers were aimless. Here, as in most villages, it was seen that the lack of anything to interest them outside their every-day life was a great drawback to their moral and spiritual progress. But to get them to do things, such as odd drawing copies, which were without any apparent permanent value to themselves, would not answer. The question was; "Is there anything Compton

really needs as a village; something which everybody might get interested in doing?" Making inquiries, it was found that the village churchyard was no longer available for burial purposes, and a cemetery was necessary. Could there be found enough interest to labour on for a few years to build a cemetery chapel? The artist and his wife decided to try. They bought the ground and sketched designs for the building and its decoration. The object was to make the decorations of such a character as to be suggestive of religious truths, so that the building should be a Bible in stone, and the villagers in making the bricks should not only have work for their hands but food for their minds also. There would be manipulative and artistic training to go through, and the gradual erection of the chapel would be a source of continual interest to them; the symbolic figures would preach sermons all the time they were being worked out in clay.

Every Thursday evening the villagers came into the studio at Limnerslease to receive instruction. They were first taught drawing. The design had been made up as a model, so that all could see what they were working for. Then small parts were given to each of the willing workers. Every step taken was fully explained. After the drawing came modelling in clay, and so gradually the terra-cotta bricks were produced by these different hands to fit into the building to form the complete scheme. A kiln was erected in the studio garden, so that the brick-baking could be done without the trouble of sending out to the potters.

It is impossible to convey any idea of the wealth of symbolism which is enshrined in this building. Mrs. Watts has selected the noblest emblems from most religious systems, and made nearly every brick to contain some beautiful lesson. And she took good care that the workers should understand the meaning of the work they were engaged upon. The whole completed building forms a substantial picture of the deeper meanings of life here and hereafter, as far as such is possible by means of bricks. For instance, standing in front of the main doorway, you see, running up either side of it, the tree and river of life. These are both lost in the moulding above the door, which separates terrestrial things from things celestial.

The simplest forms of life are seen near the ground; and the higher forms as the tree is higher and the river nearer the celestial sphere. So the story of creation, and the evolution from the animal, through man, to the spiritual, are indicated in these well-worked-out designs. One can see that lessons derived from such objects would be elevating and far-reaching; but it is impossible to conceive how great the good must have been to the villagers as they worked upon these bricks and heard Mrs. Watts talking to them the while. For these several years has this good work been going forward. Everybody in Compton is proud of the chapel. They feel it is their own building, for nearly all have had a hand in its erection.

The work is important in showing the direction in which village work may be undertaken. The sense of beauty is aroused, a religious bent given to the work of the hand, and an interest awakened in something outside the narrow limits of the daily round.

L. TAVENER.

LITERATURE.

RECENT BOOKS IN THE DEPARTMENT OF NEW TESTAMENT LITERATURE.

Two of the most notable contributions to New Testament criticism in the last few months have been "A Study of the Saviour in the Newer Light,"* by the Rev. A. Robinson, and "A Commentary on the Epistle to the Ephesians,"† by Canon Gore.

The "Study of the Saviour" is a second and revised edition of a work published in October, 1895. It was condemned in 1896 by the General Assembly of the Established Church of Scotland, to which the writer belonged, and in obedience to their orders it was withdrawn by him from circulation. In 1897 the Assembly went a step further and asked the author to repudiate the opinions expressed in his book. This he refused to do, and he was then expelled by solemn vote from the ministry of the Established Church of Scotland.

The result is hardly surprising when the book is examined. The point of view throughout is very much that of Professor Pfleiderer and Dr. Martineau. Miracles are explained away, John's Gospel is treated as a "Christian Study," having "not historical facts, but doctrines" for its theme, and the resurrection is practically ignored. "He went, like all other human spirits that have for this present world died, into regions yet hidden from us, which he in his prophetic insight had looked forward to as other 'mansions' of his Father. That in these mansions his spirit rose again into active personal life is the fact on which we must lay hold. How that happened is a consideration going past the limits of this work." It is an honest attempt, founded on independent thought and study, to see the human life of Jesus as it was, but it is hardly to be expected, and still less to be desired, that a Church bound by an orthodox creed should tolerate such opinions in one of its accredited ministers. The value of the book lies less in its conclusions than in its honesty and courage. In reading it we are looking at the life of Jesus through the eyes of a man who is not afraid of saying what he thinks, who does not try to accommodate himself to other people's opinions, and who tries to realise the events as they occur. Much more than this indeed is needed for a satisfactory life of Jesus, the greatest and most difficult task which a man can set himself in the whole range of history. Something of the spiritual insight of Jesus himself combined with the constructive imagination of a great poet, and the large knowledge of a great scholar is needed for that Herculean labour. To say that this book, judged by such a standard, falls far short of excellence is hardly to be very severe with it. At the same time such honest, if imperfect attempts to realise the life of Jesus are of great value, and undoubtedly prepare the way for the better understanding of his life. It is not amongst the best modern interpretations of the mind of the Master. For those we still have to go to "Ecce Homo," to Wendt's "Teaching of Jesus," and, I venture to add, to John Hamilton Thom's "Sermons." But it is a healthy

* Williams and Norgate. 7s. 6d.

† John Murray. 3s. 6d.

protest made against the calm assumption of orthodoxy that Strauss and Baur have long ago been answered and destroyed, and it is a protest made not by the irresponsible "man in the street," but by a student who has had to suffer for his conclusions.

Judgment too often goes by default in trials between orthodoxy and heterodoxy. Hundreds of pamphlets and sermons and large treatises are poured forth by one side, burying the original cause of offence under a mound of rubbish, and the other side says nothing. Our ministers who almost alone in Christianity might speak without endangering their positions do not for the most part take the trouble, and the ministers of other denominations are afraid, or are honestly on the orthodox side, and this is regarded as settling the question for ever. New Testament criticism "in the newer light" is a most ungrateful task: it brings neither money nor fame, and is certain to create unpleasant relations with a number of good people with whom one would gladly be at peace. A critic is sure to be informed that he is cold and dull and concerning himself with trivialities. The more heterodox he is the louder will be the complaints that he is not religious, not poetical, and, perhaps, even not learned. It is something for which to be grateful that a minister living amongst orthodox surroundings should have dared to face that clamour. He has not written a great life of Jesus, but he has tried to get rid of conventions and prejudices, to study it as an impartial historian, and to see it in its reality and power.

Of Canon Gore's book an able and appreciative review has already appeared in *THE INQUIRER*. The book, of course, like everything that Canon Gore writes, is interesting and strong. Just as many of us turn again and again to Cardinal Newman's sermons for their deep insight into the soul, for their beauty and sincerity, although many of his doctrines are utterly untrue for us; so we may do in the case of Canon Gore. Nevertheless, the book is written in the interests of ecclesiasticism and challenges discussion. This is seen at once from such sentences as the following:—"It is not too much to say that the now popular principle of the free voluntary association of Christians in societies organised to suit varying phases of taste is destructive of the moral discipline intended for us."

"What would have been St. Paul's feelings if he had heard of the doctrine which cuts at the root of all discipline by declaring that religion is only concerned with the relation of the soul to God, and that Christians may combine as they please in as many religious bodies as suit their varying tastes?"

"We want to make men understand that it costs something to be a Christian: that to be a Christian—that is, a Churchman—is to be an intelligent participator in a corporate life consecrated to God."

"A creed is at the basis of the Christian life—a creed which finds its best expression and safeguard in the formulated doctrines of the Trinity and Incarnation." Elsewhere he insists on the importance of baptism, and then towards the end of his book he says, "The practical meaning of catholicity is brotherhood," and he asks plaintively, "Why has 'ecclesiastical' come to mean something quite different to 'brotherly'?" The answer seems to have been provided by

Canon Gore himself in the above extracts. An ecclesiastic is not usually regarded as synonymous with a brother, because he makes a creed the basis of the Christian life, because he regards baptism as essential, and because he repudiates any fellowship with men and women who venture to meet together for worship without the sanction of his Church. The attitude of Canon Gore and his followers towards voluntary religious associations is very much that of trades unionists towards those who prefer to remain outside the unions and retain their liberty. They do not indeed threaten them with bodily harm, but they condemn them as immoral, and they treat them as vulgar and sectarian, which many find still more unpleasant. It is not unfair to say that the trade unionist pressure upon non-unionists is very similar in spirit to the High Church pressure upon Nonconformists. Upon men and women with wide sympathies and weak convictions, which is so common a characteristic of our time, this pressure is almost irresistible. To be laughed at or slighted by the largest and most splendid religious union in the country, containing in its ranks many of the most earnest and eloquent men of the time, is unbearable to them. It is this arrogance, this exclusive claim to be regarded as the one Church, that, as it is voiced in Canon Gore's book, we are bound to protest. That men and women with similar tastes in worship, with a common reverence for antiquity and a common creed, should unite together in a close Church organisation is not only justifiable, but altogether good. For our own part we cannot join them, but we sincerely wish them well. We claim the right to worship God and work for righteousness in our own way, uncondemning and uncondemned. Canon Gore denies that right, and in this respect his book seems to us bigoted and un-Christian.

Another recent book of interest to students of the New Testament contains two Lectures* on "The Logia" or short sayings ascribed to Jesus, discovered rather more than a year ago at Oxyrhynchus. The first lecture, by the Rev. W. Loch, deals with the interpretation of the sayings, and the other by Dr. Sanday with their history. In addition to the two lectures the book contains the Greek text of the Sayings together with suggested emendations and illustrations from the four Gospels and early Christian writings. It is prefaced by a fairly exhaustive list of the articles and books which have appeared since the discovery upon the subject. For those who wish in a short space to learn what is the meaning and importance of this new discovery, no better guide could be provided.

The most interesting and difficult problem raised by the discovery is the question whether or not these sayings may be regarded as genuine utterances of Jesus. One of the most cherished dreams of New Testament critics is that some day, in an Eastern monastery, a Gospel manuscript may be discovered indisputably older and more original than any we possess. It is by no means impossible or even unlikely. There are still great numbers of manuscripts, so travellers tell us, stored away in the lumber rooms or—what is much the

same thing—in the libraries of many Eastern monasteries. Their owners cannot read them and all scholars are carefully excluded. This is of course not a fair description of the majority of the monasteries, but it is true of too many. Under these circumstances, it is a natural question to ask if these newly-discovered sayings may perhaps form part of an older and more authentic Gospel than any we possess. Dr. Sanday, at least, is emphatic in his opinion that this is not so. "I cannot think," he says, "that any of the new matter represents, as it stands, a genuine saying of our Lord. Speaking provisionally, we may say that the sayings appear to be the work of a single mind. The author starts, as a rule, from genuine sayings, but works them up in a sense of his own. Something of the kind I conceive to have happened in the case of the Fourth Gospel, and the difference between the Gospel and the sayings I take to be that the latter do not rest upon the same basis of personal experience." Dr. Loch says, on the other hand: "I incline rather more than Dr. Sanday does to the possibility that some, at least, of the new sayings may be genuine, and to the theory which would see in the document a copy of some pre-canonical collection of our Lord's discourses."

The three most interesting of the sayings are the following: "Jesus says, Except ye fast from the world, ye shall in no wise find the kingdom of God: and unless ye keep the Sabbath as a Sabbath, ye shall not see the Father."

"Jesus says, I stood in the midst of the world, and in flesh I was seen of them; and I found all men drunken, and not one did I find thirsting among them; and I feel travail of soul for the sons of men, for they are blind in heart and see not, poor and know not their poverty."

The next saying, which is largely conjectural owing to gaps in the MS., is translated as follows:—"Wherever there are two they are not without God's presence, and if anywhere one is alone, I say I am with him. Raise the stone and there thou shalt find me: cleave the wood and I am there." It will be seen from the above quotations that even if they are genuine they do not throw much new light upon the character or nature of Jesus. The last clause is the most striking and peculiar. It is generally interpreted to mean as Dr. Loch himself prefers to interpret it, "In all forms of human life I am present; yea, and under inanimate creation you will find me." This would be a pantheistic claim on the part of Jesus of far wider scope than that which is made in the well-known words "Where two or three are gathered together in my name, there am I in the midst of them." Four other possible interpretations are mentioned by Dr. Loch. There is something especially attractive about that offered by Professor Harnack. His name carries, perhaps, greater authority than that of any living scholar, and there is a simplicity about the interpretation which makes it more natural and life-like. Professor Harnack followed by Dr. Swete, of Cambridge, would interpret the saying, "Do the simplest work, quarry stone or cut down trees, and you will find my presence with you." That is a natural supplement to the Gospel saying above quoted. It means "I am with you in your work as well as in your worship." This in-

terpretation seems more in harmony with the spirit of early Christianity than that which enunciates a philosophical theory as to the presence of Jesus in stones and sticks.

However this may be, it is evident that these sayings are of immense interest for all those who wish to know more of early Christianity, that most fascinating and most important of all historical periods. To all such this little book may be confidently recommended as a scholarly and impartial guide. HENRY GOW.

"THE STORY OF THE PALATINES."*

As English people we are apt to think that there has been but one great immigration into the vast continent of America, and that the story of the *Mayflower* and the New England settlement, exhausts the romantic element in the history of the peopling of the New World by the white man.

A glance, however, at Mr. Cobb's book will at once reveal to us the fact, that the Britisher is not the only interesting person on earth, and that unusual and exciting circumstances may have attended the disruption and re-organisation of other sections of the human race.

In this story of the Palatines there is traced for us in rapid detail, the early history and subsequent career, of a people who occupied a section of Europe peculiarly exposed to disintegrating calamities. Intersected by one of the most beautiful of European rivers, the district lay between the ever hostile powers of France and Germany, and within its borders were the historic towns of Heidelberg, Mainz, Spire, Mannheim, and Worms. This district including, roughly speaking, the States of Mainz, Treves, Lorraine, Alsace, Baden, and Württemberg, was known as the Palatinate of the Rhine, its hereditary ruler being the Count Palatine, while the people themselves were, and still are, spoken of as the Palatines.

Embracing as it did some of the leading centres of learning, it was inevitable that the country of the Palatines should be radically affected by the revised doctrines of the Reformation; but lying midway between Wittenberg and Geneva it suffered much from the action and re-action of now Lutheran and now Calvinistic rulers. In the insecurity of life entailed by these changes, is found perhaps, the primal cause of the emigration, which began near the close of the seventeenth century, under the Palatinate of Charles, the last of the Zimmern line.

The next disturbing factor was war, first that of the Grand Alliance, and next that of the Spanish Succession. Enraged at the asylum given to French refugees after the revocation of the Edict of Nantes, Louis XIV. resolved to lay waste the Palatinate, and if he could not secure it for himself, render it as undesirable a possession as possible for any future conqueror. Its towns were laid in ashes, its villages were burnt, its inhabitants died by hundreds in the fields and highways, and the picturesque ruins, which are at present one of the charms of the Rhineland, are the monuments of a cruel and relentless devastation.

No sooner were these wars at an end,

* "Two Lectures on the 'Sayings of Jesus.'" By the Rev. W. Loch, D.D., and W. Sanday, D.D. Clarendon Press, 1s. 6d.

* "The Story of the Palatines, an Episode in Colonial History." By Sanford H. Cobb. G. P. Putnam's Sons, New York and London. 9s.

than the Count Palatine died, to be succeeded by his son, who was a staunch adherent of the Church of Rome, and whose consequent aim must be—to restore his land to the Papal see. It is little wonder, therefore, that the people, who passed from the horrors of war to the injustice of persecution, should seek in other lands that freedom and security of life denied them in the Fatherland, and the first pioneers of the great emigration were a party of Lutherans, who, it is said, in 1705 fled from Wolfenbüttel to Holland, and thence embarked for New York. Driven, however, further south they landed at Philadelphia, and having reached the borders of Morris county settled there, in which district their descendants may still be found. In the following year forty-one emigrants, again Lutherans, landed in England, and applied to the Board of Trade for leave to settle in some British colony, and the discussions thereupon are interesting reading. Their leader was a pastor named Kockerthal, a man of foresight and energy, who had no sooner landed his little party in New York than he returned to England for a second contingent; and as the Puritans look back to Pastor Robinson with love and reverence, so the German settlers look back to this leader of the pioneers of freedom. The quaint inscription on his tomb-stone is a brief epitome of a noble life-work:—

Know, wanderer, under this stone rests, beside his Sybilla Charlotte, a right wanderer, the Joshua of the High Dutch in North America, the pure Lutheran preacher of them on the East and West sides of the Hudson River. His first arrival was with Lord Lovelace in 1707-8, the 1st January. His second with Colonel Hunter, 1710, the 14th June. His voyage back to England was prevented by the voyage of his soul to Heaven on St. John's Day, 1719.

Do you wish to know more? Seek in Melancthon's fatherland, who was Kockerthal, who was Herschias, who was Winchenbach?

The last two names are probably those of his sons-in-law.

Once started, from Rotterdam to England the people came by thousands—13,000 of them in three months—and London had to grapple with the problem of how to feed, clothe, and succour these helpless wanderers, and then dispose of them as best it could. A few settled in this country; a few took the short voyage to Ireland, “where they exchanged sauerkraut for potatoes”; but the majority were sent across the Atlantic to North Carolina and Virginia, there to battle for themselves in new and untried lands.

Of the privations suffered by these settlers, and their dealings with the Indians of the country, we must refer the reader to the book itself, which is well written and full of interesting detail, and will be for the student of such matters a valuable addition to the historical literature of America, while interesting to English people from the fact that it was through our island that this great tide of emigration flowed from the Rhine to the shores of American rivers. J. S. PATTINSON.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Mr. William Colfox, £10; L., £2.

EFFECTUAL PRAYER.*

“The effectual fervent prayer of a righteous man availeth much.”—James v. 16.

THERE is a difficulty which has led many thoughtful minds to disbelieve in the efficacy of prayer. They believe God to be immutable, without variableness or the shadow of a change, the same yesterday, to-day, and for ever. They look upon this universe and see that its laws are fixed and invariable; that the sun, moon and stars pursue their appointed courses unaffected by the wants and prayers of men. The seasons change, the tides roll, the winds blow, the rain falls, and the ten thousand operations of Nature still keep their courses just as they did in the dawn of time. So far, therefore, as the testimony of Nature is concerned there is no evidence that prayer can be effectual in fulfilling the desires and petitions of men.

And it is well that it is so. What would be the consequences to this universe if prayer could change its laws or shake its stability; if all the desires of humanity could be gratified by the asking? Existence in such a world would be well-nigh impossible. In the place of what we call the order and harmony of Nature we should have confusion and chaos, while human society would dissolve in anarchy and ruin. And why? Because under such conditions men would not strive and toil for anything necessary to civilised existence, and indolence and selfishness would reign supreme.

This, of course, is the *reductio ad absurdum* of the common idea, as I have heard it put, that prayer can move the arm that moves the universe. That is to say, that by prayer you can put your hand on the lever of the universe and move it this way or that, disorganising its mechanism in order to gratify some desire which might be foolish or mistaken, childish or sinful. And this, we must imagine, would be going on continually from the innumerable millions of mankind who daily offer their prayers to God. That would not be an improvement upon the present state of things, for among its confusions, anarchies and antagonisms we can scarcely conceive that human existence would be possible.

This will suffice to show how mistaken is the idea that human importunities can work any change in the Divine Will, which, with strange inconsistency, we still regard as immutable. That Will is supremely good and wise, and it is not the function of prayer to seek, or even to desire, to work in it the least tittle of a change. If we could know Him as He knows us; if we could penetrate His eternal purposes, we should find that His laws and ordinances are the best that could be devised. And the truest attitude of prayer is the subjection of our wills to His, which implies an implicit trust as of a child in a wise and tender parent. That is the true spirit of prayer, without which all prayer is vain.

But much more is required even than a trustful spirit, for that of itself will do nothing to fulfil our prayers. People who trust to Providence for material blessings are likely to be disappointed unless they try to be a providence to themselves. We have to do our part in striving to realise our own prayers; to first put our spirit

* From a sermon preached at Hunslet by the Rev. John Fox.

into unison with the Divine Spirit, and then seek with all our strength the objects of our desire. We pray that God's kingdom may come, but unless we make ourselves a part of it by putting ourselves in line with the forces which make for righteousness, our prayer will be but a vain repetition.

Here we have the true philosophy of prayer in regard to material things. But this does not cover the whole subject. There are other forms of prayer which are deeper still, and which have a closer relation with our moral and spiritual needs. We should ever remember that prayer does not necessarily consist of spoken words. There may be the truest prayer where not a word is uttered. Nor is this to be confounded with any set meditation, or communion with the Highest, which is known as silent prayer. Such seasons are good for all, but our whole attitude towards the Infinite must be such as to become a prayer in the highest and truest sense. Such, we may take it, were the lives of the saints, and of all holy men and women who make it their meat and their drink to do their Maker's will. It is in this sense we must interpret the New Testament injunctions to pray without ceasing, and that men ought always to pray and not to faint. When men are impelled with a ceaseless desire to do God's will, then do they pray without ceasing, and their life becomes an embodied prayer. Hence we may say that prayer is an attitude of the soul toward God, sin-laden though it may be, a desire to be true to the Supreme Will, so far as that is revealed to the heart and mind. As the flower turns to the sun to receive its genial light and heat, so the devout and trusting soul turns to God as the source of its truest life.

These views do not preclude the verbal prayers either of the home or sanctuary. But they emphasise the importance of a reverent spirit when we bend before the Eternal and utter our wants in prayer. It can only be under such a condition that our prayers bring spiritual blessing, and that we are lifted up and strengthened. This has been the experience of unnumbered millions who have felt the blessedness of communion with God. Their lives have been sweetened and purified by its influence; they have been cheered and comforted amid toil, suffering and loss; they have been strengthened to bear and do and suffer when the darkness was upon them, and when they could discern no light upon their path.

They have been inspired by a reliance on God to stand by what they deemed to be the right and the true, when that meant the sacrifice of all that makes life dear. And if prayer has been such a source of strength and blessing to so many of the children of men we may rest assured that it is both heard and answered in the uplifting of human souls. We may not be able to tell how the blessing comes; we may not be able to reconcile its answers with the immutability of the Eternal Mind, yet the fact is abundantly verified by history and experience that “the pure in heart” have ever found it the source of divinest strength and blessing.

The public worship of the sanctuary again, often exercises this uplifting power on the minds and hearts of the worshippers. If we feel better for our meetings for social worship, that it is good for us to join in united prayer and praise, if any

nobler aspiration and purer feelings are raised within us, any stronger desire to live more worthily of our high vocation as children of God; if any sympathetic chord is touched, any evil thought or passion subdued, or any thrill of gladness touches our souls, then our prayers are answered, whether they be said or sung, and the sanctuary is then felt to be the House of God and the Gate of Heaven. Yes, rightly understood, prayer is the ladder by which we climb to heaven, and they who walk in the light of God's countenance, and do His holy will, prove in their own experience that the effectual fervent prayer of a righteous man availeth much.

CHANNING HOUSE SCHOOL, HIGHGATE.—Two of the pupils of the school this session, Miss Amy Withall, daughter of the Treasurer of our Highgate Church, and Miss Edith Murphy, have passed the recent London Matriculation Examination in the first class. Twenty-eight Channing House girls have now matriculated since the foundation of the school. Mr. Horsburgh, who has again examined the school with very satisfactory results, gave some valuable hints to both teachers and pupils. The following are among his notes:—"The French translation was well down by all classes, and in the younger children I was much struck by their excellent pronunciation. I entirely approve of the system by which they are taught. It seems to me likely to develop interest in the language as well as colloquial and grammatical familiarity with it. In English History it was evident that the periods treated had been studied carefully and well. The paper work was of good quality throughout the school. There were clear evidences of good teaching, careful work by the girls themselves, and capacity on their part to comprehend. In Euclid the work was exceedingly well done, as the high average of marks testifies. The arithmetic papers were well done throughout. As to Latin, I feel quite satisfied that the subject is well taught, I think teachers and scholars are to be congratulated on the success of their work, and I think I may safely conclude my report by expressing my strong sense of satisfaction at the general condition of the school and the work done in it."

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

Leo Tolstoy, the Grand Mujik. By G. H. Perris. 5s. (Fisher Unwin.)

Belgium, the Ardennes and Holland. 1s. (Ward Lock.)

Greenore, Carlingford, &c. 1s. (Ward Lock.)

Magazine of Art, Church of England, Family Magazine, Nineteenth Century, Young Days, Cornhill, Sunday Magazine, Good Words.

TO CORRESPONDENTS.—Letters, &c. received from W. A.; J. B.; J. C. C.; H. W. H.; R. T. H.; H. R.; R. R.; F. W. S.

SOUTHERN UNITARIAN ASSOCIATION ANNUAL MEETING.

For the first time in nine years the Southern Unitarian Association held its annual meeting at Bournemouth, on Wednesday last (27th inst.). The pretty little church and lecture room at West Hill-road had been very tastefully decorated for the occasion by the hands of willing helpers belonging to the congregation, who were also assiduous in looking after the comfort of the visitors from other churches.

The proceedings of the day commenced with a meeting of the Executive, followed by a well-attended luncheon in the lecture room, Mr. J. COGAN CONWAY, President of the Association being in the chair. Amongst those present at this and other gatherings were the Rev. C. Hargrove, M.A. (Leeds), the Rev. J. Harwood, B.A., and Mr. H. Chatfield Clarke (representing the British and Foreign Unitarian Association), the Revs. J. Warschauer, M.A. (London), E. S. Anthony, M.A. (Poole), C. C. Coe (Bournemouth), C. A. Hoddinott (Chichester), E. C. Bennett (Weymouth), G. C. Prior and T. Bond (Portsmouth), E. J. Wilkins (Wareham), Mr. and Mrs. W. Carter, Mr. R. Belben, Mr. and Mrs. J. Bayley (Poole), Mr. T. Isted (Southampton), Mr. G. Pinnock (Newport), Mrs. F. Osler, Mr. and Mrs. Thick, and the Misses Coe (Bournemouth.)

After the luncheon Divine Service was held in the church, when the Rev. C. HARGROVE, M.A. (Leeds), preached the Sermon on "Religion and Theology," which will be found on page 491.

The Business Meeting of the Association was held immediately after the service, the President being in the Chair.

The Secretary (Mr. H. Blessley) presented the Annual Report of the Committee, which noted in the first place that three of the congregations in the district either had already changed or were about to change their ministers. Rev. W. J. Jupp had resigned the pulpit at Newport, Isle of Wight, and gone to Toxteth Park, Liverpool, and Rev. E. C. Bennett had recently resigned the charge of Weymouth to accept the vacant pulpit at Southampton. Both Mr. Jupp and Mr. Bennett had been held in the highest esteem by their people, and the Committee gratefully recognised the good work they had done in the district.

The Rev. Clement Pike had very recently accepted the unanimous invitation of the Newport congregation, and would commence his ministry there in September with the heartiest good wishes of the Association for his happiness and success.

Two old and much esteemed members of the Association had been taken away by death during the year—Mr. G. Barnes (Chichester), and Mrs. Eveleigh (Newport, Isle of Wight). The latter, besides being an active member of the Newport congregation, was also a lifelong member of High-street Chapel, Portsmouth, and one of the few remaining who sixty years ago were personally acquainted with John Pounds, the founder of ragged schools, whose association with High-street Chapel is one of the most precious memories of that congregation to this day.

The outlook at Weymouth was recognised as somewhat anxious to the little band of worshippers there, and the utmost support the Committee could afford was

pledged to the congregation in their arrangements to fill the vacancy caused by Mr. Bennett's removal.

To the British and Foreign Unitarian Association very hearty thanks were expressed for their continued aid to the churches of the district.

It was also mentioned that on the occasion of the fire at the Newington Tabernacle in April last, a vote of cordial sympathy was forwarded to Rev. Thos. Spurgeon, and acknowledged by him with "peculiar pleasure."

The most important social work undertaken in the Association's district during the past year was the founding of a *John Pounds Training Home for Girls* at Portsmouth, by members of the High-street congregation, assisted by several outside friends. This movement had the active sympathy and support of the Vicar of Portsmouth and members of many of the Anglican and other churches in the town. The Treasurer's report was also presented by Mr. Blessley, and showed (inclusive of the balance in hand at the commencement of the year) a total income of £196 9s. 2½d., and an expenditure of £179 2s. 4½d., leaving a balance of £17 6s. 10d. to be carried forward to next account.

The Postal Mission reported an income of £4 3s. 4d., which was carried forward as a balance to next year, there having been no expenditure on advertisements this year owing to the ill-health of the hon. secretary of the branch (Miss Spencer, of Southampton).

The reports from the various congregations in the district were mainly of an encouraging character, as will be seen by the following summary:—

Bournemouth reported an increased attendance, very hearty co-operation between minister and people; the present of a very beautiful organ to the church through the generosity of Mr. Coe and members of his former congregations at Bolton and Leicester. The death of Mr. Sedgfield in October last was a serious blow to the congregation, that gentleman having been an active member of the Management Committee and also of the choir.

Chichester has during the year suffered serious loss by the death of Mr. George Barnes, one of the most prominent members of the congregation, and by the removal of others from the town. The renovation of both chapels in Chichester had been undertaken and carried through, and the whole cost raised with the exception of £5, for which the minister had made himself personally responsible.

Poole reported a steady and prosperous year under Rev. E. S. Anthony, M.A., B.D., with occasional assistance from Revs. W. Agar, T. P. Spedding, J. A. Fallows, and others. A most successful sale of work was held last year, and the ladies' sewing circle are now preparing for another. The social side of the church's work had also been well kept up and very bright and pleasant gatherings in the form of garden parties had been arranged by Mrs. Anthony and Mrs. W. Carter.

Portsmouth (High-street) made a net gain of nearly thirty members, founding of John Pounds Training Home for Girls successfully carried through, and much success already achieved, due to the energy, zeal, and tact of Mrs. Sydney Rogers. Mr. B. B. Nagarkar (of Bombay) visited Portsmouth twice, and the congregation are now looking forward to hearing the Rev. Stopford Brooke. The Sunday-school, Band of Hope, Benevolent Society are in good working order, and the girls' school-room has lately been renovated and put in thorough order.

Portsmouth (General Baptist).—Year of steady progress, chapel thoroughly renovated and lighting arrangements improved, and con-

gregation greatly cheered by visits from the Rev. J. Brinkworth and others.

Newport (Isle of Wight).—Services maintained and congregation fairly kept up in the absence of regular ministry, and now looking forward to the settlement of the Rev. Clement Pike, in whom they hope to find a worthy successor to their former minister, the Rev. W. J. Jupp, whose work in Newport was so much appreciated.

Ringwood.—The chapel was renovated last year, and during the twelve months there had been an increase in the congregation. The Rev. J. Warschauer, M.A., and various students of Manchester College rendered most valued help from time to time, and awakened considerable interest in the town.

A report of the subsequent proceedings will appear in our issue of next week.

LIFE is too short to waste
In critic peep or cynic bark,
Quarrel or reprimand :
'Twill soon be dark ;
Up ! mind thine own aim, and
God speed the mark !—*Emerson.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Sunday-school Treats.—We have received several reports of the summer treats of Sunday-schools, of which it is pleasant to hear. We hope that the children of all Sunday-schools will be able to enjoy such treats, but when nothing of special interest occurred, beyond the fact that a successful treat was held, the matter seems to us hardly to come under the heading of intelligence to be reported to the whole country.

Clifton.—The Rev. C. D. Badland, M.A., concluded his ministry at Oakfield-road, on Sunday, July 17.

Devonport (Resignation).—The Rev. J. Tyssul Davis, B.A., has resigned the pulpit of Christ Church, and will conclude his ministry in September.

Dover.—On Tuesday, July 26, an entertainment was given in connection with our Band of Hope. A tea was provided for the children, at which thirty-eight sat down. During the evening the members of the Band of Hope gave songs, recitations, a dialogue, and musical drill. Mrs. Barrows, of Deal, kindly paid us a visit and delivered a most interesting address on "Water and some of its uses." The meeting closed by a vote of thanks to Mrs. Barrows for her address, and to Mrs. Robert Iggesden and the Misses Martindale for their earnest work in the Band of Hope.

Iminster (Resignation).—The Rev. A. M. Holden has resigned the pulpit of the East-street Chapel after a ministry of nineteen years.

Ipswich.—The 198th anniversary of the St. Nicholas Old Meeting was held on Sunday, July 17, when special services were held, the pulpit being occupied by the Rev. R. H. Fuller, M.A., who preached to good congregations both morning and evening. Mr. Fuller took for his subjects—in the morning "The Question of Heredity," and in the evening "Providence as manifested in the late lamentable accident at the launch of H.M.S. *Albion*," dealing with both subjects in a powerful and instructive manner. On Monday the anniversary tea and meeting was held, when, considering the time of the year, a goodly number assembled. The chair was taken by Mr. E. H. Notcutt, who was supported by Mrs. Mottram and Messrs. Wade and Southeron, of Norwich. Mr. Williams, of Yarmouth, the Revs. G. Lansdown, of Lynn, and R. H. Fuller, of Baintree, and Messrs. Scopes and Hamblin, of our own congregation. Occasion was taken to renew a vote of confidence in our minister, the Rev. W. Jellie, who has now been with us two years. A short concert, vocal and instrumental, followed the speeches, and formed a most pleasant closing to the anniversary proceedings.

London: Forest-gate (Appointment).—The Rev. H. W. Perris, formerly of Hull, has accepted an invitation to this pulpit, and is to enter on his duties at the beginning of October.

London: Hackney.—The annual picnic of members of the New Gravel Pit Church Choir and their friends took place on Monday, July 25. The

Rev. S. Fletcher Williams accompanied the party, and an extremely pleasant day was spent at Windsor. The State Apartments, St. George's Chapel, and the Albert Memorial Chapel were visited in the morning. In passing through the State Apartments Mr. Williams showed the room in which Her Majesty received the deputation of English Presbyterian Ministers last year when they went to present the Diamond Jubilee congratulatory address. In the afternoon a delightful drive through the Castle grounds and park to Virginia Water, returning through old Windsor, was thoroughly enjoyed. A most interesting feature in the day's programme was a visit to Eton College, where the party were allowed to see the chapel, dining-hall and library, and were shown the first Bible printed in movable metal type, besides many ancient missals.

London: Mansford-street Church and Mission.—The fourteenth annual flower show took place on Wednesday, the 20th inst. The chair was taken at eight o'clock by Dr. Harold Cadman, who, after a short address, called upon Miss E. Blyth to distribute the prizes which Miss E. J. Garrett had kindly purchased. During the evening songs, &c. were rendered by Miss Gould, Mr. Clark and friend. The last three years has shown a slight falling off in the number of plants brought in for exhibition, although the actual number of plants sold to intending competitors shows a further increase. Out of 270 plants sold 116 were staged, a large proportion being of high merit. Mr. H. Weston, gardener to Mr. David Martineau, kindly acted as judge. Besides prizes for geraniums, fuchsias, musk and ivy leafed geraniums in adult and children's sections, a special prize was offered to adults for the best group of three plants and to the children for the best drawing of a flower from a flat copy, and also for the best arranged bunch of wild-flowers gathered (and judged) at the annual excursion.

Newtownards.—On Sunday week the services in the First or Old Presbyterian Meeting House were conducted by Mrs. Ormiston Chant, who on the following Monday evening delivered a lecture on Temperance. Mrs. Chant's visit was arranged in connection with an effort to rebuild the East-street National School, the oldest school in the town, of which the Rev. R. M. King is manager.

Nottingham.—The Rev. W. E. Addis, M.A., announced to his congregation at the High Pavement Chapel, on Sunday last, that in consequence of his acceptance of the Chair of Old Testament Literature in Manchester College, Oxford, he must terminate his ministry with them in June of next year.

Paisley.—Last Sunday afternoon the Rev. A. C. Henderson, B.D., delivered a lecture in the George A. Clark Hall on "Our New Testament in the light of Ancient Manuscripts." Towards the conclusion of the lecture Mr. Henderson pointed out some of the important modifications of the received text, which a fuller knowledge of the ancient MSS. had effected. The lecture is fully reported in the *Paisley Daily Express* of Tuesday.

Rawtenstall (Resignation).—The Rev. Ephraim Turland has resigned the pulpit of Bank-street Chapel, where he has ministered for over five years. The resignation does not take effect until the end of the year.

Southport.—On the evening of Sunday week the Rev. C. H. Wellbeloved delivered an address in the Portland-street Church on "Ritualism in the Established Church, what it is, and what it means." He distinguished between the love of beautiful form and order in public worship, and the ritual which denoted a sacerdotal theory of religion, and pointed out that such ritual and Protestantism were irreconcilable. "According to the Ritualist the way of salvation lay through the church door, according to the Protestant it was an individual concern between each man and his Maker. The one required a mediatorial priesthood and Church ordinances and sacraments, the other a saving faith only; the one asserted the authority of the Church to be supreme, the other asserted the sufficiency of Scripture apart from ritual." The sacerdotal movement, not only in the Church, but in the Schools of the Nation, was threatening their liberties and must be strenuously resisted.

Stockport.—Sunday, the 17th, was the occasion of the Floral Festival in connection with the Sunday-school. The service was held in the church in the afternoon and was conducted throughout by the Rev. J. J. Wright. It was interesting to notice how completely he linked together all the various items and so retained the interest of the children from beginning to end. Perhaps the most devotional part of the service was when Mr. Wright led up to the prayer by a few simple words as to its meaning, and then, with entire success, got them to say after him a few short petitions. One could

not but feel that never before had any assemblage voiced the language of prayer within those walls with more earnestness and sincerity. It is needless to say that the address was so well suited to the occasion that many young folks would go home and tell their parents (whose absence was regretted) about the auction-room and the violin, and other stories which Mr. Wright knows so well how to employ. The music was led by the singing class, conducted by Mr. Howarth, their teacher. Miss Beech sang the solo "Consider the lilies." The church was effectively decorated with flowers and plants lent by members of the congregation. The morning and evening services were also taken by Mr. Wright, in both of which he was assisted by a member of the congregation.

Swansea.—The Rev. T. Robinson has just concluded a course of three Sunday evening lectures on "Confucius, Buddha, and Mohammed." The lectures have awakened considerable interest, and there have been increased attendances.

Wakefield.—The annual flower services were held in Westgate Chapel on Sunday week. The chapel was profusely and very tastefully decorated with plants, flowers, and ferns. The Rev. E. W. Lummis, M.A., of Hull, conducted the services. Special hymn-sheets were provided. The preacher's theme in the morning was "Joy in Religion"; and in the evening his text was "The pure in heart shall see God." The singing of the children (who had been trained by Mr. G. E. Webster) was admirable. In the afternoon the school children assembled for service in the chapel. Mr. Fred Clayton, of Leeds, gave the address, taking for his text "Remember now thy Creator in the days of thy youth"; and said it gave him great pleasure to be able to deliver this anniversary address, as he had been a scholar and teacher there from a baby in arms. The collections (in aid of the school treat) amounted to £13. On Wednesday 200 children, teachers and friends, accompanied by the Rev. A. Chalmers, enjoyed their annual treat in the grounds of Pontefract Castle.

Walthamstow.—We had an unexpected visit on Sunday night from Principal Gordon, of Manchester, who preached to us. About eighty persons were present.

York.—Mr. Stanley Alfred Mellor, a pupil in St. Peter's School, and son of the Rev. W. Mellor, has matriculated in the London University.

BIRTHS.

PERRIS—At Lucien-road, Tooting Common, S.W., the wife of G. H. Perris, of a daughter.

DEATHS.

DUNKERLEY—On the 22nd inst., at Hurst Dale, Dunham Massey, in his 60th year, Charles Chorlton Dunkerley. Interred at Hale Chapel, the 26th of July.

"THE INQUIRER" CALENDAR.

SUNDAY SERVICES are advertised at a charge of 10s. per year, prepaid; a space of two lines being given to each announcement; extra lines are charged 4d. each. Orders can be sent for a portion of the year, not less than thirteen weeks at the same rate. Calendar Notices not prepaid £1 the year. Single Announcements 6d. per line. All information as to the change of preachers should reach the Office not later than Thursday.

Essex Hall, Strand, W.C.

ECONOMICAL HOLIDAYS.—The STARNTHWAITE CO-OPERATIVE COLONY, near Kendal, Westmoreland; near the Woods, Moors, and Lakes. Terms, 3s. per day. If 3 days' notice be given, car will meet train to convey guests and luggage.—Address, the House-keeper, as above.

WANTED, an experienced NURSE for one baby.—Address, Mrs. WALKINGTON, Helen's Bay, Belfast.

A LADY wishes to meet with a RE-ENGAGEMENT as COMPANION.—Address, Miss H. DOBSON, c/o Mrs. Charles W. Jones, Field House, Wavertree, W. Liverpool.

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OUR CALENDAR.

SUNDAY, JULY 31.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RILEY.
 Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. FREDERIC ALLEN.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Mr. E. J. BULL, and 6.30 P.M., Mr. E. S. L. BUCKLAND.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. JOHN ELLIS, Sheffield.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. Dr. HERFORD.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
 Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. FARQUHARSON.
 Morning, "Heaven." Evening, "Things Seen and Unseen."
 Kilburn, Quex-road. Closed. Re-open Aug. 28th.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus. Closed. Re-open on Aug. 7th.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. F. H. JONES.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M.; 3 P.M., Service for Children, Rev. S. FARRINGTON.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
 Stoke Newington, The Green, 11.15 A.M., Mr. F. W. TURNER.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
 Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
 BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. FELIX TAYLOR.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. GEORGE STREET.
 CANTERBURY, Blackfriars, 11 A.M., J. REMINGTON WILSON, M.A.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel. Closed until Sept. 4th.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
 MANCHESTER, Strangeways 10.30 A.M. and 6.30 P.M.

MARGATE, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. R. SHANKS.
 OXFORD, Manchester College, 11.30 A.M., Rev. C. B. UFTON, B.A., B.Sc.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High-street, 6.30 P.M., Rev. W. R. SHANKS.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Mrs. BROADRICK.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. WALTER LLOYD.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

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